

At Public Health Conference

Shunned Voices Speak from Center Stage

October 19-25, 1986


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*Karen Thompson Talks:
Coming Out to Save a Life*

Gay Rights Prevail in Atlanta

GayCommunityNews

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New Right repeal campaign trounced

Atlanta Affirms Gay Rights Ordinances

By Marcos Bisticas-Cocoves

ATLANTA — The city council here overwhelmingly affirmed the municipal gay and lesbian rights ordinances on October 6. The laws had been the target of a New Right repeal.

News Commentary

The lesbian and gay rights ordinances

The Atlanta City Council passed two ordinances without fanfare on March 3. The first amended the city charter (the city "constitution") and the second, the city code (the laws based on that constitution) to prohibit job discrimination on the basis of sexual orientation in city government. The 19-member, Black majority Council voted 13

for the ordinances, three against, with two abstentions.

Although surprising in some respects, the ordinances were not out of character for Atlanta. Despite being "the Buckle of the Bible Belt," Atlanta has long been a center of the Black civil rights movement. The city, with a population of about 500,000, is by and large Black and liberal. The metropolitan area, home to another two million people, includes a large white, conservative population.

As an example of support for gay and lesbian rights in Atlanta, both John Lewis, who is running for Congress from the city, and his opponent in the primaries, Julian Bond, have come out in support of

a national gay and lesbian rights bill. Both are civil rights war-horses.

A wide array of institutions were affected by the ordinance, including all businesses with city licenses, such as bars, taxi companies, and street vendors.

Also affected were city agencies. In July, George Napper, head of the police and fire departments, announced job discrimination against lesbians and gay men would end in those departments. He went so far as to say the departments would actively recruit gay men and lesbians.

The ordinances do not affect job discrimination with city contractors or private businesses. It is unclear whether they cover teach-

ers. They do include public accommodations, but not housing.

The most significant result of the ordinance may be intangible, however. "People's sense of security increased," said Richard Swanson, of the Atlanta Gay Center. "Without specific protection, there's always a threat that something can happen."

Things *do* happen, even now.

Swanson reported the general cost of the center's Helpline has gone up 50 percent in the last year, and much of that increase is due to the growing volume of complaints of harassment and violence against lesbians and gay men.

Further, he said there have been "half a dozen murders and stabbings in the last 18 months," that

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Gay caucus failed to support bid for speaker of color

Public Health Group Blasted for Omitting Gay Speaker of Color from AIDS Forum

By Stephanie Poggi

LAS VEGAS — Strong criticism has been levelled at the American Public Health Association (APHA) for attempting to omit a gay speaker and speaker of color from a closing panel on AIDS at its 114th Annual Meeting here. A white gay speaker and a Black gay speaker did eventually gain the stage, the latter without official permission from the APHA or even the endorsement of the APHA's lesbian/gay caucus.

The APHA, generally considered a "liberal" organization, is the national group for public health workers. It includes nurses, doctors, social workers and community health workers. The Annual Meeting from September 29 to October 2, entitled "Local Health Services: Crisis on the Frontline," was attended by approximately 7,000 people.

The closing panel, organized by APHA's outgoing president, William Foege, and Executive Director William McBeath, did not originally include a gay speaker. But after phone calls and a formal letter to Foege and McBeath, the lesbian/gay caucus was able to secure a last-minute slot for outgoing caucus chair Brian Dobrow. Mervyn F. Silverman, of the American Foundation for AIDS Research in San Francisco, had been the scheduled speaker on gay issues related to AIDS. McBeath told GCN Silverman was chosen because he is "associated" with the gay community, even though he is not gay.

Efforts to gain an official slot for a speaker of color on how AIDS affects Black, Latino and Asian people in the U.S. were unsuccessful, however. According to Eunice Diaz — a member of APHA, the AIDS Project Los Angeles and the National Minority AIDS Council (NMAC), which was meeting concurrently with APHA — numerous requests for a speaker of color were rejected. Diaz said that given the favorable response to the request of the lesbian/gay caucus, "it did not seem inconceivable that other points of view could be expressed." But

telephone calls, a telegram and letter to APHA's Foege were fruitless.

Undaunted by Foege's stonewalling, Craig Harris, chair-elect of the lesbian/gay caucus and interim chair of NMAC, took the stage at the closing plenary "unannounced and uninvited," said Diaz. And despite shouts of "out of order" from Executive Director McBeath and a physical tussle over the microphone between Harris and penal moderator June Osborn, the speech on AIDS in communities of color was presented to thunderous applause and a standing ovation.

The audience's willingness to hear Harris' remarks was clear, according to members of NMAC and the lesbian/gay caucus, from nearly the moment he stepped on the stage. At one of the points when Osborn snatched the microphone from Harris' hands, the audience of about 1600 began chanting, almost unanimously, "Let him speak. Let him speak."

Outrage at the APHA's limited line-up for the AIDS panel is particularly sharp because the organization has lobbied for AIDS funding and filed numerous amicus briefs on behalf of lesbian and gay rights. "You expect more from an organization like this," said Barbara Herbert, current chair of the lesbian/gay caucus. Tim Offutt, of NMAC and the Kupon Network in Chicago, an independent Black group involved in educating the Black community about AIDS, agreed. "It really concerns me. For an organization on the frontline of public health, [advocating for] people who do not have access to private health care, to not be sensitized to what's really happening in the AIDS crisis... is shocking." Offutt added, "The APHA is not going to the people who have been doing this work."

Executive Director McBeath defended the plenary as it had been originally scheduled. He told GCN, "I don't have an apology about the nature of the closing panel," adding that there are

"dozens of people trying to appear at our sessions." When asked why Dobrow was finally allowed to speak from a gay perspective while a speaker representing communities of color was refused,

Continued on page 3

Precedent for other AIDS cases?

Phone Company Rehires Gay Man with AIDS

By Kim Westheimer

BOSTON — A Boston gay man with AIDS who was fired by the New England Telephone (NET) Company has been rehired.

"I'm excited and nervous," said Paul Cronan, an outdoor service technician whose conflict with NET began in May of 1985 (See GCN, Vol. 13, No. 8) following his diagnosis with AIDS Related Complex (ARC). After allegedly being forced to tell a supervisor about his illness, Cronan sued NET for breach of privacy and discrimination on the basis of a handicap. He claims that the supervisor, who was told the information in confidence, told other employees, resulting in threats of violence against Cronan. Cronan says he was forced to take medical leave until July of 1986 when he was officially fired, or as the phone company states, deemed a "non-employee." (See GCN, Vol. 14, No. 4)

Scheduled to begin work on October 21, Cronan said his fear about the return is heightened due to reports that the atmosphere there is "almost violent." "One guy almost punched [a friend of mine] in the face because she disagreed with his stupid-ass argument that he could get the disease," said Cronan. "People I work with are going to go to the union [to protest my rehiring]. I thought the [settlement] was the end of things, this is probably just the beginning. I heard a couple of years ago the first woman [out-

door service technician] had some-one fuck around with the rivets on her belt and she fell off the pole. I'm pretty scared."

Cronan will return to work at NET's Needham facility, where he worked for over 10 years prior to being transferred to South Boston. Threats of harassment occurred while Cronan was at the latter facility.

At an October 14 press conference announcing the settlement, Cronan; his lawyer, David Casey; and Civil Liberties Union of Massachusetts (CLUM) representative John Rheinstein refused to release the complete terms of the settlement. The terms of the settlement included an agreement of confidentiality, explained Casey.

Although it is not known if Cronan received any of the 1.5 million dollars filed for in the suit, Casey alluded to terms in the settlement which would protect Cronan if he was subject to further harassment.

In addition to rehiring Cronan, NET is instituting an AIDS education program. Personnel from NET's medical department as well as AIDS researcher Robert Schooley spoke with Cronan's co-workers "about the fact that Paul will be returning to work and more broadly about AIDS and fallacies [about] how it might be transmitted." Schooley has offered to meet with Cronan's "co-workers and their spouses."

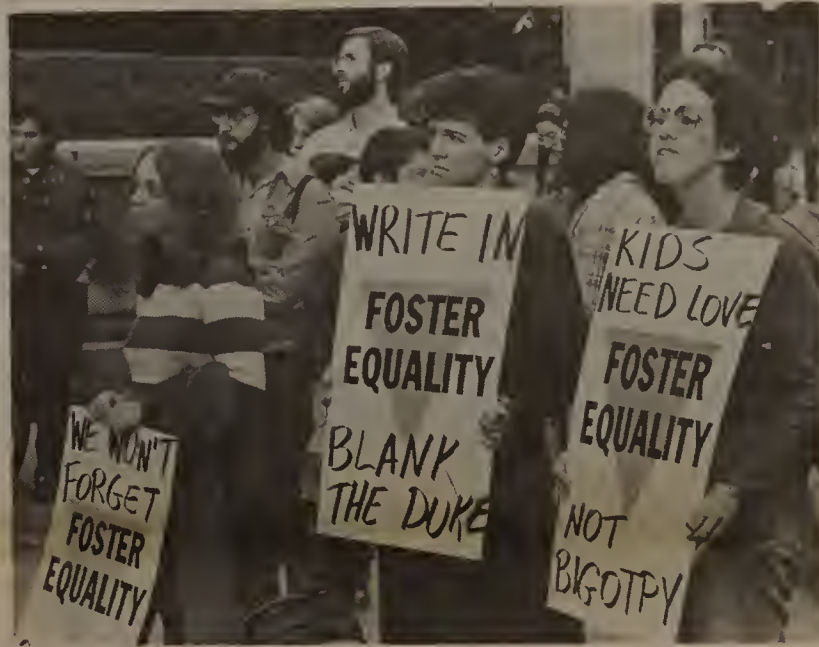
NET has made no admission of wrongdoing by agreeing to the settlement. The company spokesperson could not be reached for comment.

NET's medical advisors as well as Cronan's doctor have certified that Cronan is able to return to work.

Although the final settlement was reached out of court, Casey claims that the case will still create legal precedents for employees with AIDS. For example, said Casey, a ruling in the case by Federal Judge Walter Skinner (See GCN, Vol. 13, No. 41) in April of this year upheld an employee's right to privacy, applicable not only to people with AIDS but also to employees who are asked to take drug tests.

In addition to the legal ramifications of the case, the settlement is likely to diminish AIDS discrimination in other businesses, said CLUM representative Rheinstein. Companies may now realize that if they "want to avoid adverse public exposure and the income of a lawsuit, [they] ought to think about [problems of AIDS discrimination] before they occur."

"It says to other corporations that a large profitable company has made the decision to return a worker [who has AIDS] to their employ. They are willing to take on any adverse reaction the public or their employees have," added Casey.



Marilyn Humphries

News Notes

chromosomal sex or the search for the not too strong feminine athlete

CHICAGO — A recent report in the *Journal of the American Medical Association* criticizes chromosomally-based "gender verification" tests for female athletes, while creating other standards to determine who can be the "normal female" athlete.

The "gender verification tests," first used in the 1968 Olympics, determined whether cheek cells contain "normal female" genetic material.

But, says Albert de la Chapelle, author of a study on gender verification, the test only reveals a small number of individuals whose muscle strength or body build gives them an unfair advantage. For example, it cannot disclose the use by "normal females" of supposed muscle-building steroids and will not detect "abnormal females" with acquired or congenital conditions that may lead to increased muscle strength. Conversely, he claims, women with congenital chromosome disorders that do *not* lead to abnormal muscle strength will fail the "gender verification" test.

"What determines whether an individual should be allowed to compete in women's events is mainly the sex characteristics (muscles and body)," claims de la Chapelle. "The fundamental failure of sex chromatin screening of female athletes is that it determines the least relevant parameter of sex in this context, i.e., chromosomal sex."

— Kim Westheimer

strong female athlete attacked by male teammates

ANNANDALE, NJ — A woman was assaulted by three teammates last month in an apparent effort to dissuade her from playing on a high school football team.

According to the *New York Times*, Elizabeth Balsley, a high school senior at North Hunterdon Regional High, was punched, hit with blocking dummies and spat upon as she walked toward the practice field.

The three youths who were charged with assault were recently suspended from classes — two for two days and the other for four days — and barred from playing one football game.

The father of Brian Wellington, one of those suspended, protested the punishment, "As far as Brian was concerned, it was innocent horseplay that happened over a month ago."

— Kim Westheimer

aids in the latino community

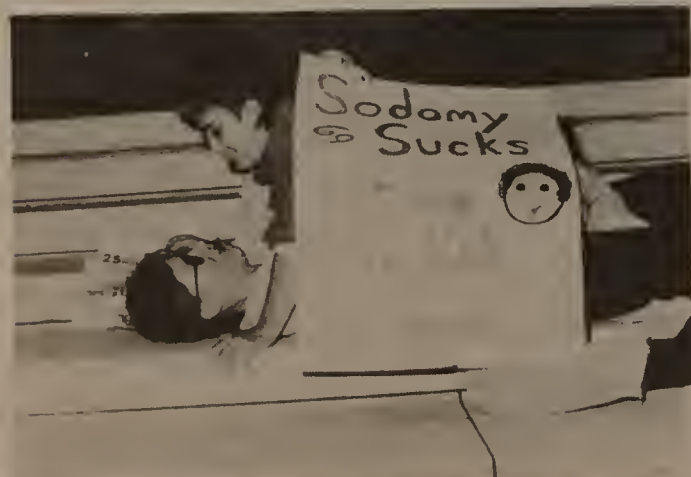
SAN LEANDRO, CA — A forum on "AIDS in the Latino Community," sponsored by Centro Hispano at St. Leander's Church and the AIDS Project of the East Bay, will take place on Sunday, November 16 from 12:30-3:45 p.m. at Ryan O'Connell Hall of St. Leander's Church, 474 West Estudillo at San Leandro Boulevard. The forum will be conducted in Spanish.

Issues to be covered will include: what AIDS is and how it is transmitted; how we can protect ourselves and our families from getting AIDS; guidelines for children in the schools; talking about AIDS with your children; what we need to do as a community about this health crisis disproportionately striking latinos.

Speakers will include Alfredo Cavillo from the Shanti Resident Program; Jose Jesus Cezares, a member of the AIDS Advisory Council for the AIDS Project of the East Bay; and a representative from the Latino Coalition Against AIDS.

For further information in English, call Corrinne Lightweaver at (415) 420-8181 or for information in Spanish, call Hector Victoria at (415) 261-1538.

— Stephanie Poggi



Patsy Lynch

Taking the Supreme Court's sodomy decision lying down, at demonstration at the high court, October 8, D.C. (See GCN, Vol. 14, No. 13 for details.)

rehnquist court to consider abortion

WASHINGTON, DC — In its first round on the abortion issue under the leadership of new Chief Justice William Rehnquist, the Supreme Court will decide what restrictions states can impose on women under 18 years old seeking abortions. According to the *New York Times*, the court will hear arguments this term in a case brought by Illinois, challenging a ruling by a federal appeals court that a 24-hour waiting period for minors seeking abortion constituted an undue burden on young women's rights.

The U.S. Court of Appeals for the Seventh Circuit upheld states' rights to impose parental or judicial consent requirements on minors, but struck down the Illinois law requiring a 24-hour waiting period after consent was received.

— Stephanie Poggi

lover of murdered gay man turns himself in

BOSTON — The lover of a man murdered here on October 5 has turned himself in to police in Eugene, Oregon.

Richard Brummet, 26, was killed in a South Boston apartment shared by himself and his lover. Boston Police found Brummet's body on October 6, following a report that an "incident" had happened in the South Boston apartment, according to Boston Police spokesperson, John Gillespi. Brummet had sustained multiple blows to his head with a blunt instrument.

Boston Police put out a warrant for Peter Barren, Brummet's lover, who was a suspect in the case.

On October 12, Barren, an anesthesiologist at New England Medical Center, "walked to the front counter [of the Eugene police station] and said he was wanted for murder in Boston," said Michael Cline, spokesperson for the Eugene police. Barren was arraigned and charged with being a "fugitive from justice."

Both Cline and Gillespi refused to say whether Barren confessed to committing the murder.

Barren waived extradition proceedings which means that he will voluntarily return to Boston as soon as Boston authorities pick him up. They have until November 14 to do so. Barren will be held in jail in Eugene until that time.

— Kim Westheimer

court gives thumbs-up to het sodomy

WASHINGTON, DC — The Justices of the Supreme Court refused on October 14 to hear arguments on whether states can make heterosexual sodomy a crime. The case in question was an appeal by Oklahoma of a state appellate court decision that all private sexual acts between consenting adults of opposite sexes were protected by the constitutional right to privacy.

According to the *New York Times*, the court's decision on October 14 not to hear the case does not create a national precedent. It does, however, leave intact the lower court ruling that the Oklahoma sodomy law, providing up to ten years for the "crime against nature," is unconstitutional as applied to heterosexuals. In Oklahoma, the "crime against nature" refers to oral or anal sex.

The Supreme Court's now infamous June decision to uphold prosecution for homosexual sodomy, conspicuously neglected to say whether heterosexuals could be similarly prosecuted.

— Stephanie Poggi

vigil supports fasting vets

BOSTON — A round-the-clock vigil in support of veterans who are fasting to protest U.S. support of the Contras began here on October 14. The vigil, sponsored by the Pledge of Resistance, can be joined outside the John F. Kennedy building near Government Center.

Two veterans have been fasting since September 1 and two others since September 15. They say they will halt their fast only if there is significant outcry against the U.S.-backed war in Nicaragua or if Congress reverses its decision to fund the Contras, who are attempting to overthrow Nicaragua's Sandanista government.

According to Pledge spokesperson Shelly Kellman, one of the vets, Watertown resident George Mizo, has been told by his doctor that he may die within the next two weeks unless he stops fasting. Mizo suffers health problems due to his exposure during the Vietnam War to the chemical Agent Orange.

For more information about the vigil, call the Pledge at (617) 497-9311.

— Kim Westheimer



San Francisco gay men in a protest of Deukmejian's veto, Harvey Milk Plaza, October 1.

deukmejian vetoes protections for pw as

SACRAMENTO, CA — Governor George Deukmejian has refused to sign legislation protecting people with AIDS (PWAs) from discrimination for the second time in two months, according to the *Bay Area Reporter*. The Governor vetoed Assembly Bill 3407, which would have added AIDS to the list of grounds for protection under current handicap discrimination state law.

San Francisco Assemblyman Art Agnos, sponsor of the bill, immediately blasted Deukmejian, calling his second veto "a devastating and arrogant demonstration of the Governor's personal prejudice and stubborn isolation in the face of the biggest health crisis our state faces."

Deukmejian's veto announcement stated that "legislative efforts to provide categories of special rights and benefits based upon having the condition of AIDS are unnecessary and inappropriate." He claimed that state law prohibiting discrimination based on physical handicap is adequate to cover cases of AIDS bias.

However, a recent ruling by a hearing officer with the state Department of Fair Employment and Housing held that current law included *no* protections for people disabled with AIDS.

In a demonstration against the veto on September 25, about 50 protesters marched and held a rally outside the capitol here. State police wearing surgical masks arrested eight of the protestors, many of whom have AIDS, when they blocked Deukmejian's office.

— Stephanie Poggi

sage sponsors conference on gay aging

NEW YORK — SAGE: Senior Action in a Gay Environment, Inc., will sponsor a one-day conference on November 19 to explore the special strengths and special needs of older lesbians and gay men. Entitled "Meeting the Challenge: Providing Services for Lesbian and Gay Elders," the conference will help social workers, nurses, therapists and other service providers to understand and work more effectively with their elderly lesbian and gay clients.

Featured speaker Barbara Draimin, Staff Associate to the Commissioner of the New York City Department for the Aging, will address the question, "How Much Difference Does Difference Make? How Sexuality Affects Service Provision." Also a panel of older lesbians and gay men will give personal testimony about the joys and problems of gay aging. Workshop sessions will cover other topics, such as reaching out to gay elders in communities of color and identifying the "invisible" gay population in nursing homes and senior centers.

"Meeting the Challenge" will take place at the Loeb Student Center of New York University (545 LaGuardia Place) from 9 a.m. to 5 p.m. Registration for the conference is \$25, \$10 for students and people 60 and over. Some scholarships are available.

This conference is co-sponsored by the Department of Recreation, Leisure Studies, Physical Education and Sport of New York University, as well as other agencies.

— Stephanie Poggi

First Congressional hearing on anti-gay and -lesbian violence

Activists Testify in D.C. on Anti-Gay Violence

By Jennie McKnight

WASHINGTON — Activists working in the area of anti-lesbian and anti-gay violence testified before a congressional subcommittee last week, urging lawmakers to take steps to eradicate what they see as an epidemic.

Rep. John Conyers (D-Michigan), chair of the House Judiciary Committee's Subcommittee on Criminal Justice, called the hearing — the first ever on anti-gay violence — at the request of Reps. Russell Berman (D-California) and Barney Frank (D-Massachusetts). In addition to representatives of national and local community organizations concerned with the issue, the subcommittee heard testimony from law enforcement officials, victims of anti-gay violence, and other experts.

Kevin Berrill, director of the Violence Project at the National Gay and Lesbian Task Force (NGLTF), said the hearing was important because it "puts the issue on the record." The violence issue is one of the least controversial on the lesbian and gay agenda, he said, "so this is an opportunity for us to educate Congress."

Berrill said he also hopes the hearing will galvanize the gay and lesbian community, which has treated anti-gay violence as a "back burner" issue. He said that just as the community has successfully organized around AIDS, so too must it address the life-threatening reality of anti-gay violence.

Testimony by NGLTF and organizations working in local communities consistently pointed out the need for official response to the problem at all levels of government and policymaking. David Wertheimer, executive director of the New York City Gay and Lesbian Anti-Violence Project, said that "statements by religious leaders, federal courts, and other irresponsible individuals, agencies that can be interpreted as condemnatory of lesbians and gay men, are taken as a license by some to hurt gay people." He added that anti-gay sentiment has been fueled by the AIDS crisis, and that "this radically changing national climate towards lesbians and gay men" is one of the reasons his organization, and others like it around the

country, have documented dramatic increases in the number of reported cases of anti-gay violence in recent years.

Although many communities report alarmingly rising rates in the incidence of reported crimes, according to Berrill, it is hard to obtain evidence proving the number of attacks as well. This is because the number of victims who actually report the crimes is low. Diana Christensen, executive director of the San Francisco-based Community United Against Violence (CUAV), testified that a 1983 study conducted by the mayor's office there concluded that "82 percent of the victims of anti-gay violence did not report

their assault to the police."

Witnesses blamed the low rate of reporting the crimes on several factors, including the possibility of being "re-victimized" by police, criminal justice, and social service agencies. Perhaps the biggest deterrent to reporting is the vulnerability the victim faces to other forms of anti-gay discrimination. According to Berrill, "As long as a gay person risks losing a job, housing, child custody, etc... by reporting a crime, the vast majority won't step forward to exercise their basic right to life, liberty and pursuit of happiness."

Testimony throughout the hearing consistently recommended the establishment of civil rights pro-

tection for gay men and lesbians, and the repeal of state sodomy laws as essential steps in the process of getting better reporting, investigation and prosecution of these crimes.

Other recommendations included: more funding of research into anti-gay violence and its consequences; local, state and federal legislation to combat anti-gay violence; official monitoring of anti-gay incidents and other hate crimes; improved police/gay community relations and the establishment of law enforcement policies to respond to gay crimes; adequate services for lesbian and gay crime victims; and educational programs to combat homophobia.

Legal Victory Celebrated at Foster Care Rally

By Kim Westheimer

BOSTON — Claiming that Governor Michael Dukakis is becoming increasingly isolated in his support for the state's anti-gay foster care policy, the Gay and Lesbian Defense Committee (GLDC) kicked off their "blank the Duke campaign" at a rally on October 14.

With victory over Republican candidate George Kariotis virtually assured for Dukakis in the November election, GLDC is asking people to show their outrage at Dukakis' homophobic policy by not voting for him. Instead, said GLDC member Sue Hyde at the demonstration on the State House steps, voters can write in "Foster Equality" as their candidate. "Foster Equality" has been GLDC's slogan in the fight against the state's foster care policy which discriminates against lesbians, gay men and single people. A vote for "foster equality" will not in-

validate other votes on the ballot, assured Hyde.

If the primaries are any indication, continued Hyde, the campaign should be successful in registering dissatisfaction with Dukakis. Over 25 percent of voters in the Democratic primary did not vote for Dukakis, despite the fact that he was running unopposed.

Openly gay Boston City Councillor David Scodras, announced that for the first time the Ward 4 Democratic Committee encompassing part of the South End and the Fenway, voted not to endorse Dukakis because of his foster care policy. "Some issues are bottom line," elaborated Scodras. "No matter how positive you [Dukakis] are [about other issues], civil rights for lesbians and gay men is a bottom line issue."

In addition to announcing the new campaign, the rally was a celebration of the recent court victory

in the effort to overturn the foster care policy. Last month Chief Superior Court Justice Thomas Morse ruled that plaintiffs who are suing the state over the foster care policy have enough evidence to continue the case. The defendants, who include Dukakis and the Department of Social Services, had attempted to have the case dismissed. (See *GCN*, Vol. 14, No. 10)

Although Morse strongly criticized the foster care policy, he dropped Dukakis as a defendant in the case, citing a 75-year-old court decision as evidence that the governor cannot be sued in his official capacity. Activists maintain that while Dukakis may be immune from the court case, he still bears major responsibility for the foster care policy and must be held accountable.

Amid balloons and signs pro-

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Atlanta

Continued from page 1

many of the victims may have been gay, and that the police are not moving on it.

Finally, the infamous Georgia sodomy law may be being enforced. *GCN* has unconfirmed reports that two gay men in Hall County were arrested and convicted for sex at a public rest area. Another report has a heterosexual woman in south Georgia being arrested under the sodomy law for performing fellatio in a straight bar.

The repeal effort

Attempts to repeal the gay and lesbian rights ordinances officially began on September 2, when two measures were introduced striking sexual orientation from the protected classes listed in the City Charter and Code. The proposals were referred to the Executive Committee of the city council.

The repeal measures were introduced by Richard Guthman, who represents largely white and affluent North Atlanta, and Buddy Fowlkes, who ironically represents Midtown, the second or third most heavily gay district in the city.

Simultaneously, Citizens for Public Awareness (CPA) appeared on the scene. CPA, rumored to be largely suburban and to have fewer than 20 members, mounted a massive campaign in favor of repeal. CPA efforts included full-page ads in the city's daily newspapers. "Do you want Atlanta to turn into another San Francisco?" said one ad. CPA also sent a 20,000 piece mailing to Atlanta churches.

CPA's strategy as represented in its campaign itineraries, focused on several key arguments. The first was the Georgia sodomy law: How can you give these people special privileges when what they do is illegal? Another argument centered around proof of discrimination: CPA argued that nobody, before or after the ordinances were introduced, had ever alleged discrimination on the basis of sexual orientation in public employment in Atlanta. CPA would not return *GCN*'s calls.

A coalition of groups emerged to battle CPA efforts and assertions. The groups included the Atlanta March Committee, Black and White Men Together, and the Atlanta Gay Center. Some groups flooded the Council with letters and calls, others hit the bars to drum up support for the ordinances.

Countering CPA's assertions, the Center's Swanson told *GCN*, "The sodomy law is just a pretext to attack lesbians and gay men," he said, "it's nothing but ammunition for discrimination." He went on to argue that the sodomy law has nothing to do with the right of lesbians and gay men for equal protection under the law.

He further argued that formal complaints of discrimination on any basis are hard to come by in Atlanta, and that lesbians and gay men have only had legal recourse for six months.

Swanson also questioned CPA's sources of money. "I don't know any group that can start up overnight and do this," he said, "They have deep pockets somewhere. It's

amazing that they can get that much money that fast and spend it with such abandon." Swanson specifically did not allege that CPA is receiving money from out of state or that it is a front group for New Right interests. However, CPA has not revealed the sources of its income.

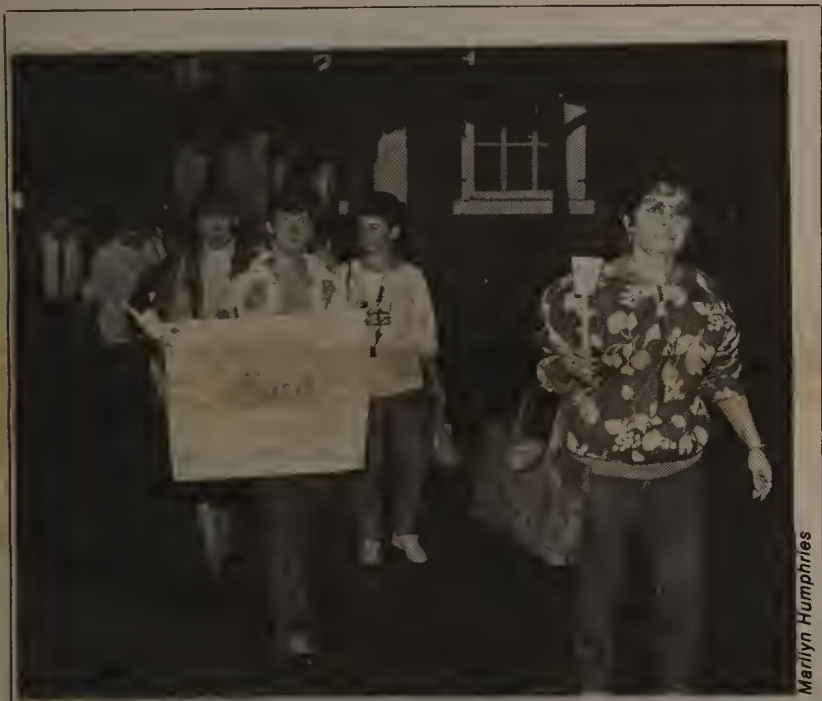
Hearings on the ordinances were held before the Executive Committee on September 29. The hearings were packed with lesbians and gay men and a few right-wingers. They included testimony from a variety of sources, including anti-gay and -lesbian Lyndon LaRouche supporter Andrew Rotstein. But the hearing was topped by the testimony of Douglas Zauderer. He is a gay man and the elder brother of James Zauderer, head of CPA.

Douglas Zauderer testified, "I don't understand why my brother is so full of hate, but I know he is wrong to hate gay people." He continued, "I will not sit still and allow my brother to destroy everything I have worked for."

In the end, the council defeated the repeal effort by a vote of 12 in favor of retaining the ordinances, four against. Only one Black member, Hosea Williams, voted for the repeal.

CPA has made public plans to submit the gay and lesbian rights ordinance to a public initiative. To do so, they need to garner 35,000 signatures on a petition for a special election. An initiative campaign has not succeeded in Atlanta for fifty years.

— filed from Boston



Marilyn Humphries

In continuing protests of judicial harassment of battered women (See *GCN*, Vol. 14, No. 13), over 30 women, including a number of lesbians march October 14 in Salem, Mass. The candlelit procession, organized by North Shore NOW, ended at the residence of Samuel Zoll, Chief Justice of the state's Supreme Judicial Court.

APHA

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McBeath asserted that the APHA "has taken a leadership role in addressing AIDS with regard to minorities." McBeath said he does not know if the APHA has ever lobbied for funds for AIDS services or education directed at people of color.

McBeath also mentioned the presence at the closing panel on "Quarantine" from the Houston Department of Health and Human Services, James Haughton. According to Harris and Diaz, new APHA president Ruth Roemer had similarly implied, in Harris' words, that "Haughton had us covered."

Roemer is out of the country and could not be reached by *GCN* for comment.

To many of those lobbying for a speaker on the impact of AIDS on people of color, the lack of clear support from the lesbian/gay caucus was at least as disturbing as the racism and homophobia of the APHA. According to Barbara Herbert, the caucus, which is predominantly white and male, "fell the most short" in limiting its initial demand to inclusion of a gay speaker. "You have to say it was racist," Herbert told *GCN*. "We should have said that [there had to be] a lesbian/gay speaker, a person

of color, and a person with AIDS."

Offutt told *GCN*, "As an out Black gay man, it saddens me." He added that such lack of support for people of color is "inherent in the gay/lesbian movement.... It's going on here in Chicago. Kupona is having to fight the mainstream community to be taken seriously."

In addition to focusing the lesbian/gay caucus request on gay inclusion in the panel, Herbert told *GCN* that the caucus could not agree to any significant action of support for a speaker of color. Options discussed included turning Dobrow's slot over to Harris or to a PWA of color or having Dobrow introduce Harris after speaking.

At one point in the negotiations, Dobrow agreed to introduce Harris from the stage but changed his mind, because "I knew that Craig [Harris] would come up no matter what. Rather than reveal I knew he would speak, I just let it happen." While Dobrow stands by his decision not to introduce Harris, he said the lesbian/gay caucus is "partly responsible" for the lack of a speaker of color because they were not sufficiently aware of the need for such a speaker.

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Community Voices

to be kind is to invite attack

Dear *GCN*:

How do you say it? How do you spit out on paper what you want to have known to those special people beyond the fence, of the loneliness, doubt, frustration and bitterness that are the constant companions of everyone in this gray world. No one who hasn't been a prison-garbed faceless numbered nothing can fully understand. When this meat-grinder spits me out into the real world again, I'm going to be different, completely different from the all-American square who has never been in hell. All I want is for someone to understand.

To understand that I cannot walk with gentleness because in this world kindness is a weakness and to be kind is to invite attack. I cannot bring forth and demonstrate my loneliness because it has become a bone-deep ache that even I can't reach and sooth.

While others grow up watching babies grow into youngsters, I watch youngsters have their guts and minds cut, twisted and turned back into emotional babies. Understand the ways I change when they strip my self-respect, and treat me like an idiot child, forcing me to scurry about like a mindless little fool everytime a voice barks, a bell rings or a whistle blows.

Can you begin to see the shell forming? The first of many calloused layers of rigid resistance that serve as a protection and for warmth to keep my sanity. Can you feel the chill of walking past a "nice" guy's bed and seeing clots of blood dripping from slashed wrists, slashed because he couldn't find himself anymore.

Will I ever be the person I used to be? And I wonder if anyone can understand a person who has gone through this debasement, if anyone has the heart and patience to wait for time to heal the restlessness of a newly released bird from its cage? To accept its clumsiness and remoteness around people used to much larger cages?

Can you understand something of the differences in people's experiences, prisoners for example. Can you wonder if prison is really a way to solve social and economic conflicts?

Can you?
James W. Smith
90563 WCI Sleet 1
Rt 2 Box 500
Angie, LA 70426

federal prisoner support

Dear *GCN*:

Thank you so much for sending me the *GCN*. I have passed it on to the others here at LaTuna.

I contacted the Prisoner Visitation Support group [1501 Cherry St., Philadelphia, PA 19102] and they sent a gay prisoner support group and called all the gay inmates out and visited us one by one.

The warden here didn't say anything, so that's a big start for the eleven gays here. I also put the paper in the prison library so the undercovers could read it. I feel much better now that the PVS folks told us our rights.

The gays here have asked for books on AIDS so the fellow inmates don't look at us like we had the crabs or something, and we have asked one counselor to be a sponsor for a club we call Gays In Prison. Tell everyone in the state and federal prisons to band together.

Thank you for all you do!
James Woods Jr.
01905-064
Box 1000
Anthony, TX 88021

GCN BEING EVICTED? (possibly SOON!)

It appears that our building has been sold and the new owners may want to tear it down very soon (like in a month or two!). Please help us search the area for possible spaces available immediately. They should have 2000 sq.ft. or so of floor space, be reasonably near public transportation and not cost more than \$1000 per month. Please contact the GCN MOVE folks at 426-4469.

police brutality at burger rally

Dear *GCN*:

I'm writing to stress to people just how brutally the police behaved during the protests when Warren Burger was in New York: if their actions were any indication of how they will react when faced with uppity lesbians and gay men, or any kind of minority protest movement for that matter, then we better start learning how to defend ourselves real soon.

There were actually two rallies: one that the politicians came to in the early evening in front of the Hilton (where Burger was staying), and then a march up to Lincoln Center, where we had a second rally, which was a lot more spontaneous. Yet it seemed that if the police had had their way, we never would have even had that rally in Lincoln Center at all.

There is a little park across the street from Lincoln Center that the police, who had marshalled us all the way up from the Hilton, directed us into. They had completely barricaded the park on all sides except the one through which we were entering and refused to let us cross the street into Lincoln Center itself. Whenever the crowd tried to push out in any direction, we were immediately surrounded. At this point, the CLGR marshalls walked through the crowd saying "1 by 1 and 2 by 2" and people started to walk out on all sides, individually and in pairs. The mounted police started literally riding into people to push them back into the park and the foot police were standing by the barricades preventing people from crossing. A couple of friends of mine were actually trying to go home at one point, and were told by the police that they couldn't even leave the park to walk to the subway! It seemed that it was only because there were so many of us trying to leave at the same time in so many different directions that we were finally able to get through.

The police were especially brutal at the end of the night. A lot of people had left, and those of us who were still there were starting to march around the building. We were moving along the sidewalk, with the building on one side of us and the busses that were going to whisk Burger & Company away on the other side. A police captain told us that if we didn't disperse we would be arrested. Before anyone had a chance to move, the mounted police came charging in. What they were doing was clearly illegal and they knew it, but there was nothing we could do except run, and they knew that too. Any time anyone tried to get a cop's badge number, they were charged by a mounted policeman (and for anyone who has not been charged by a horse, well, the only thing to do is to get out of the way as quickly as possible).

What is important in my mind is that at this point, the crowd was much smaller (and, presumably, more militant), all the media people had left, we were in a space that was not open to public view, the police had messed up by allowing

some protestors to slip into the building itself, and, well, they're pretty homophobic to begin with and here were a bunch of uppity queers in a position where we were basically sitting ducks. It was only when we regrouped across the street at a conveniently located sidewalk cafe in full public view that we were able to stand them off, literally: we were standing on the sidewalk and the police were right at the curb and they were out for blood. There is something very terrifying and extraordinarily infuriating about being threatened by a lynch mob of police while one of your group is doubled up in a chair and screaming in pain almost to the point of not being able to breathe because her foot has been smashed by a horse ridden by a mounted policeman.

I'm sure there are those who will say that we were egging the police on; that tensions were high; etc.; especially those lesbians and gay men who want to be seen as being somehow respectable, law-abiding citizens. To this I say bullshit: what the police were doing is telling us that not only do we have no rights under the Constitution, we also have no right to be angry in the way *in which we want to be angry*. They will let us have our little rally that the politicians come to; they will let us have our little march at 7:00 P.M.; but let us all make sure that we continue to be good little boys and girls and do what we are told when we are told to do it and don't get out of line, because that's when the trouble will start. The moment we were out of public view, they went for the jugular.

It was an incredibly powerful experience to be standing in the middle of Lincoln Center with hundreds of other lesbians and gay men, all of us holding hands and singing old civil rights songs, peace songs, etc. It was also an incredibly powerful experience when one of the speakers turned to the crowd of on-lookers who were standing on the balconies of one of the other buildings in Lincoln Center (it was intermission during a concert) and asked them to raise their hands if they supported us being there, protesting Burger, and to see how many of them were brave enough or enlightened enough to do so. The sheer beauty of those moments stands in stark contrast to the brutality that followed. Yet both are equally real. If we are going to continue to protest and take to the streets, we need to learn, on a massive scale, how to prepare ourselves to be arrested, how to do CD, and to make sure that there are legal observers or reliable media people to document what is happening while it is happening. When the on-lookers were gone, and the crowd was small, that's when the police charged in. They will continue to charge in, and with no holds barred, and there ain't nobody going to protect us if we don't take care of ourselves ahead of time.

Sincerely,
Robert Kaplan
New York, NY

charity begins at home

Dear *GCN*:

In response to recent attacks on gay people by the Justice Department and Supreme Court we have decided to allocate all of our charitable resources to victims of AIDS and the legal struggle for gay rights.

Enclosed is a copy of a letter we are sending to all those (non-gay/lesbian) charitable organizations which we have supported in the past, explaining why we can no longer finance their work.

Charity begins at home. We would hope that other individuals and social organizations in your community might consider similar actions. It certainly would be a significant way of helping ourselves while educating others.

Dear Friend:

I have been pleased to support your worthy cause in the past, but

- BECAUSE the Supreme Court ruled that States may continue to make criminals of gay people for engaging in consensual, private sexual relations, and
- BECAUSE the Department of Justice ruled that employers may fire AIDS victims (or *anyone* who may have been exposed to AIDS) from their jobs, and
- BECAUSE the Reagan Administration has consistently refused adequate funding for AIDS education, treatment and research,

I am no longer able, in conscience, to use my limited resources for anything except to support people with AIDS, and to fund the legal struggle to secure basic human rights for gay men and women.

Sincerely,
Richard Sacher
Bill Dailey
Kenneth Kohn
Mark Rice
New Orleans, LA

fired 'to enhance harmony' in prison

Dear *GCN*:

I'm writing you to tell you of the latest prejudiced way of thinking here in the federal system.

I was employed as a barber for 2 months. I received a disciplinary report for drinking and was locked up in segregation for 2 days and when I returned to my job I was told I'd been fired. When I asked why, they said my work was unsatisfactory, which is a lie. As I went to cosmetology school on the streets and was a good student according to my teachers, which is in my files here. So I filed a complaint which was answered by the assoc. warden and the reason given was that I was fired because I was an "alleged homosexual." I quote: "Investigation reveals that it causes tension among the inmate population to have an alleged homosexual working as a barber. You were removed to enhance the harmony of the barber's shop and the population."

I am now filing a law suit on the system. I have gone out on the compound and got over 200 signatures for me to be reinstated. That is one-third of the population here.

If anyone has any advice or knows of any way of filing this type of suit without having it thrown out of court, please write and let me know. I would like to get the ACLU or the National Gay and Lesbian Task Force to help me, but they do not answer the letters I have written them.

Any and all help will be greatly appreciated. Thank you again for being there *GCN*.
James W. Fitzgerald
00847-025 D-399
PO Box 7000
Texarkana, TX 75501

[Prisoner Project note: Federal prisoners (only, should all contact the Prisoner Visitation Service, 1501 Cherry St., Philadelphia, PA 19102, and have them send you some visitors from your area (which is what they do!) and thus begin to make some local outside contacts that may pay off in the long run when legal help is needed.]

GayCommunityNews

cover photo: Irene Young
cover design: Ina Cohen

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Speaking Out

American Actives and Passives

By Donald Vining

In the realm of the gay classified ad, one hopes that for everyone who declares himself French or Greek Active, there is a French or Greek Passive eagerly scanning the columns. When it comes to sex, the Passives of the world serve a need. Not so when it comes to the struggle for gay rights. There passivity is reprehensible, and it's an unfortunate fact that in the gay rights movement American Actives are far outnumbered by American Passives. Our Actives burn out from carrying more than their share of the load in what should be every gay's battle against injustice. Since nothing seems to light fires *in* some of these Passives, what can be done to light fires *under* them, so that their dander is up at least as often as their cocks?

The great disparity in numbers between Actives and Passives is not confined to the gay world, God knows. Anyone who has ever worked for any social cause at all knows that a small percentage of people do the bulk of the work. Doing for others, however, seems far more optional than fighting for the basic right to live and love oneself and one's own kind.

Some passives are intermittently and briefly contributory, if a fund raising event sounds like fun and a good way to make contacts, but then they fall once more into lethargy or hedonistic self-absorption. Far too many never make even a minimal contribution of dollars or energy to any aspect of the gay movement.

Anybody in the fund raising field knows that nothing draws in money like a foundation fighting disease. Gays have rallied in greater numbers to offer caring service and dollars in the battle against AIDS, but what we need to do is convince our Passives that it isn't just a virus that threatens our livelihoods.

The gays of Houston, in danger of seeing gay rights laws revoked if a homophobic former mayor should be returned to office, were roused from their torpor when over a microphone left open by mistake the candidate was heard to say that the way to end the AIDS epidemic was to shoot all gays. Many a Passive put aside his quiche pan or his jerkoff centerfold picture and rushed to the polls to defeat the threatening political leader.

Passive gays cannot, however, forever trust to luck. Gay baiters don't always conveniently destroy their own credibility as Anita Bryant did when, after all her pious

mouthings about religious and family values, she decided to divorce and set her cap for another man. Or as Jerry Falwell pretty much did by roundly endorsing Ferdinand Marcos just before his fall and the South African government just before some of their most brutal excesses against the black majority in their country.

There remains William Buckley, that star of TV, print, and intellectual vaudeville, who suggests that the spread of AIDS be controlled by tattooing gays so that they may be readily singled out (and should we, like medieval lepers, ring bells as we approach?). Though not personally politically ambitious as of this moment, Buckley prides himself on being in the councils of the White House and everywhere else and is not to be taken lightly.

Positively sick with ambition to succeed Ronald Reagan as head of a party that doesn't like or trust him very much (sometimes even Republicans can be right) George "Brown-Nose" Bush runs hither and yon toasting not just Marcos' great contributions to democracy, but those of the late rabid right-winger William Loeb and of fundamentalist religious leaders who would consign gays to hell after death and give us a foretaste of it while we live..One such fundamentalist ranter (not the hopefully defanged Jerry, busy renaming the Moral Majority) is even himself viewed as a possible presidential or vice-presidential candidate. The fate of the Christians thrown to the lions in Ancient Rome might seem gentle compared to the fate of gays thrown to some types of Christians.

While our Actives rush from rally to rally, from committee meeting to committee meeting, while they see their bank account diminish as they make out checks in response to pleas by Lambda Legal Defense Fund, National Gay Task Force, Gay Rights Advocates, the Alliance of Gay and Lesbian Whatever, Hotlines, etc., the Passives either fail to notice threatening clouds on the horizon or fail to be alarmed by them.

Like too many Jews when Hitler and his cohorts were on the rise, they apparently think, "Oh, but the bigots aren't ranting about me and my type." German Jews soon enough found out that Nazis didn't notice the distinctions they saw in their own community. Homophobes similarly are unlikely to notice the differences some gays imagine exist between drag queens, promiscuous prowlers, paedophiles, and Brooks Brothers bourgeois. Being well-established in a business or a community can mean security but it can equally well mean that more people are motivated to bring you down and to replace you. Envy and avarice of neighbors and ambitious co-workers surely sent at least as many people to Nazi concentration camps as pure anti-semitic or anti-Communist ideology. And would do the same in the crunch of gays who confidently imagine they are assimilated.

There are times when one looks about at the Passives, either unconcerned or resigned to being shafted by their enemies without giving any fight, and wonders what one can do to shake them out of their lethargy. Not everyone has the temperament or the writing skill to bombard newspapers and political figures with postcards or letters; not everyone has the disposable cash to make more than token contributions to underfinanced gay rights organizations; not everyone can picket against media distortion or galvanize a rally with speeches. But everyone can do *something* instead of sitting around twiddling their thumbs or perhaps more interesting parts of their anatomy. Greek Actives and Passives, French Actives and Passives all have a place and function in this world. At this perilous moment of backlash against gays, for which AIDS is just a convenient excuse, we can't afford American Passives.

A long-time activist and writer, Donald Vining's latest work is How Can You Come Out If You've Never Been In? (Crossing Press, 1986). He lives in New York City.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

change or be miserable

Dear GCN:

We have had many plagues throughout history. One of the worst was the influenza epidemic of 1918-1919, yet few of us know of this. In that epidemic, between 20 and 50 million people died worldwide. In the U.S., a half a million people died, and 20 million became sick. This could be said to be similar to the proportion of those with full-blown AIDS compared to the usually-milder ARC.

In the early 19th century, during the cholera epidemic, we have records of Christian churches blaming the victims as being "filthy, wicked people." This is also similar to our present plague.

Syphilis was epidemic in past centuries, and even in our own time, syphilis was again becoming epidemic when we began treating it as a minor disease (since we now, finally, in this century, have a cure, penicillin). Before that we would die from it. And that includes heterosexuals. That is one of the reasons that monogamy was preferred by most people.

As we have learned, (and our bodies were the testing ground), getting too many diseases and getting too many treatments will themselves wear out our bodies.

Our days at the baths were fun. We were a new community of brothers, experimenting with our new freedom. We emerged as a community during a period of sexual freedom and of wonder-drugs like penicillin. In such articles as "Promiscuity as an Act of Revolution" by Charlie Shively, we thumbed our noses at straight America's rigid roles. And rightly so.

But no longer must our lives be a reaction to straight society. Our new social interactions must be based on our experiences and on what nature is telling us. We are finding the limits of our own freedom. Monogamy again is a viable option, in fact, one of the few viable options if we want to have real sex as opposed to wearing rubbers our whole lives. This is a fact and not a moral judgement.

To those young Gay men who are coming out, I say, "Go slow, fall in love, find one partner to be with.

Our old promiscuous ways were not wrong, but they don't work anymore. Sex must also be put into its proper perspective, as a wonderful part of the whole person, and not the end-all. I say these words because the young Gay person may not realize that many of us are in long term or life-long relationships and are immensely happy. You must first believe in love to fall in love. If you believe in sex, you'll get only sex, and as the years pass, and your beauty fades, most of you will be unhappy. This is not true for every man, but I see many of my friends in deep despair now. They still hold to our belief systems of 10-15 years ago which simply don't hold for today. Change or be miserable. It's our choice.

Sincerely,
Tim Mathews
Berkeley, CA

bars? coffee-houses? anything?

Dear GCN:

I write on tiny note paper because it was all the straight bar had available.

Arriving in Boston tonight, after visiting my lover in the hospital, I decided to have dinner and go out to a gay bar. Being from New Hampshire and away from the Boston community for several years now, I am unfamiliar with the location of gay bars in Boston and environs.

Thinking that the most sensible way of locating a gay bar was to buy GCN or Bay Windows, I spent \$1.50 to buy both papers and headed for the most palatable restaurant I could find.

The food was good, the music on the juke box acceptable, and the atmosphere had an "ambiance." All I missed were the lesbians! So, I hopefully perused the pages of both papers with the idea of heading for a night spot where I could relax myself and perhaps have some conversation with another woman.

As I see it, either very few bars still exist in Boston, they don't advertise, or they are not allowed to be listed as "businesses" or "community resources." When I first visited Los Angeles in 1969 I was able to locate and meet my lover because of the thorough advertising of evening night spots in the local gay paper, the *Advocate*. I realize that the popular idea is that bars are not an ideal meeting place. However, the *fact* still remains that in the all-too-straight world, there are thousands of *straight* bars that are advertised in all the news media and available in every city and town across the nation.

I know — I've done a lot of traveling in this and other countries. Always the gay bars are hard to find, especially women's bars!

Are there some women's bars in Boston (besides Somewhere Else)? Good gay and lesbian bars? Coffeehouses? *Anything*?

If so, they should be given at least equal time with chiropractors, dentists and mental health professionals. I am a business woman and I know how hard it is to build up and maintain a business, especially a controversial one!

So...here I sit in this enjoyable but straight bar/restaurant, looking at the boring straight backs of college-aged men in preppy clothes and their dates. Angry, frustrated and extremely annoyed that two papers for and by the *gay community*, of which I am a part, with "upfront" articles on Gay Pride '86 and "Theresa's and Laurie's Prom" are not upfront enough to sing the praises of those evening establishments in cities the size of Boston and Cambridge who dare to buck the establishment and cater to gays and lesbians.

I'll head back for New Hampshire tomorrow where we have fewer bars (I'm sure), but we're gay and proud!

Sincerely,
Liz Dubois
(a long-time-ago Bostonian)



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The AIDS Show: Artists Involved with Death and Survival

AIDS Theater Filmed for PBS Broadcast

The AIDS Show, a video produced by Peter Adair and Robert Epstein. To be broadcast on WGBH TV in Boston on Nov. 12, at 11 p.m.

By Ed Cohen

Here's an example of the ironies of life in northern California: in honor of this year's gay pride week — the same week that the Lyndon LaRouche-sponsored initiative designed to "control" people "suspected of having AIDS" qualified for the November ballot — San Francisco's public television station, KQED, itself the object of recent gay and lesbian protest, aired the moving new Peter

Adair-Robert Epstein co-production, *The AIDS Show: Artists Involved with Death and Survival*. And you wonder why San Francisco is known as the city of strange bedfellows? Now this video is set for national broadcast on public TV on Nov. 14, 10 p.m. In Boston, WGBH will air the show on Nov. 12 at 11 p.m.

Produced by perhaps the most well-known makers of gay documentaries (Adair directed *Word is Out* and Epstein, the Oscar winning *The Times of Harvey Milk*), *The AIDS Show* provides a different version of the epidemic which has claimed the lives of over

14,500 people in the U.S. It shows not just the tragic loss which AIDS represents to individuals, to the gay community, and to the world, but moves beyond this loss to illustrate some of the creative and symbolic responses which AIDS has inspired.

Taking as its subject the highly-acclaimed dramatic production of the same name by Theatre Rhinoceros (S.F.'s gay community theater), the new documentary refocuses our attention on the disease which has tragically marked so many lives. As Adair's narrative voice-over explains: "The [AIDS] virus stalks not only

our bodies but our minds" and, as the hour-long program fleshes out these often elusive "mental" effects, it becomes evident that the line between body and mind has become perilously thin. By examining the way in which the widening circle of illness and death has affected attitudes towards gay men both by ourselves and by the wider community, the Adair-Epstein video compellingly illustrates how one group of artists transmutes personal and political tragedy into an inspiring — and alternately heart-rending and side-splitting — vision of hope.

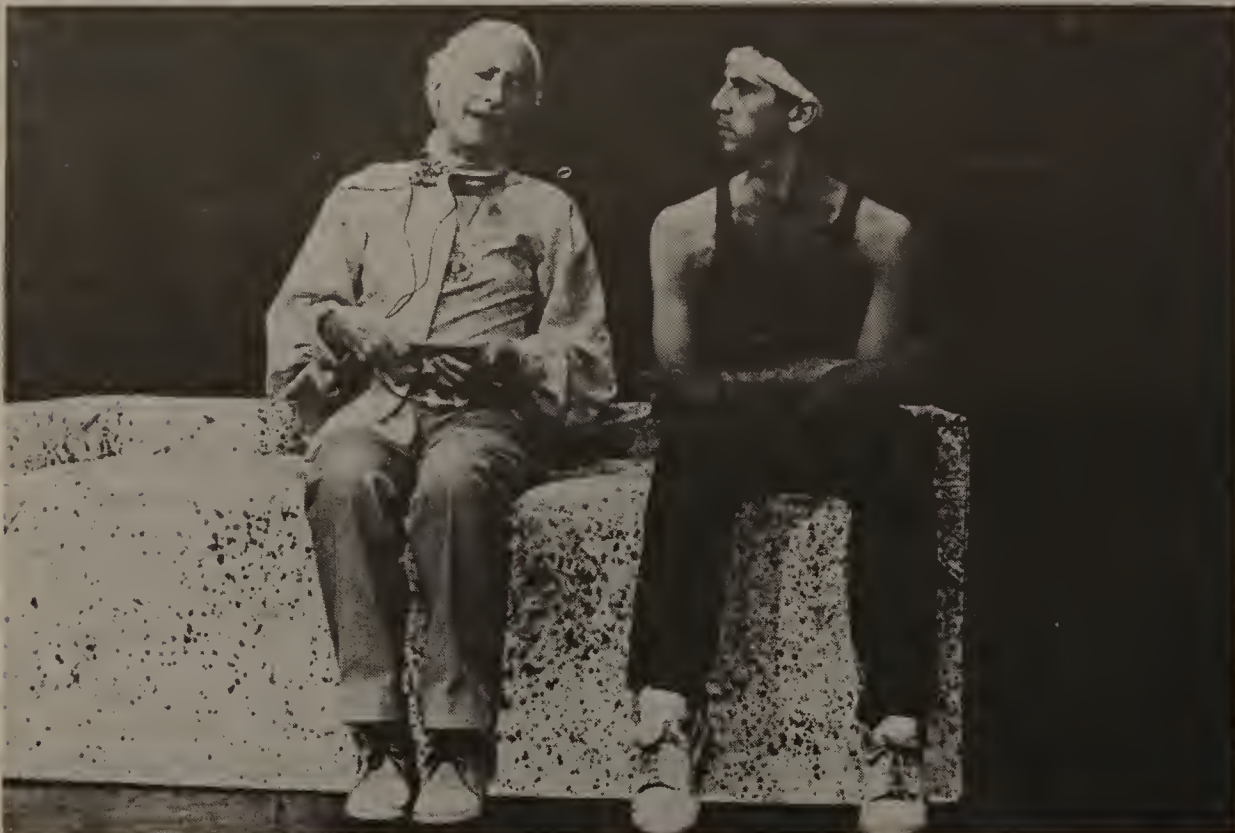
Originally *The AIDS Show* appeared at Theatre Rhinoceros in the summer of 1984. Conceived by Rhinoceros founder, Alan Estes, as a series of skits to be performed as agitprop during the Democratic National Convention, the work was restructured as an indoor revue by its director, Leland Moss, following Estes' AIDS-related death shortly after initiating the project. Incorporating a variety of vignettes, sketches, songs and monologues, the Theatre Rhino production uses both humor and pathos to evoke the complex and often contradictory reactions which AIDS evokes. The first version of the play focused on the initial reactions to the disease, tracing the evolution of "AIDS consciousness" from its emergence as the awareness of a few bizarre gay deaths, to the panic over the "gay plague" and "GRID," Gay-Related Immune Disorder, to the growing awareness of the need for (and often incredible dissatisfaction with) safe sex practices, and ultimately to the widening intimacy with death and dying for

ever greater numbers of (gay) men and women. In 1985, the show, renamed *Unfinished Business — The New AIDS Show*, was updated to include the ways in which we are learning to live with dying, as well as to reflect the changing needs and issues which AIDS continues to raise. It is from this second version that the television program derives.

Moved by the unparalleled quality of Theatre Rhino's dramatic response to the issues of AIDS, Adair and Epstein decided to record the updating of *The AIDS Show* on video as one example of the creative response to the challenges of AIDS. Using footage from the stage production itself interspersed with testimony of the actors, directors and crew, the filmmakers created a documentary which does much to move the public perception of AIDS beyond its widely reported physical manifestations to their emotional, spiritual, and political implications.

The vignettes — which range from the acerbic humor of actor/writer/co-director Doug Holsclaw's "Spice Queen" to the moving monologue, "Land's End," in which a gay man goes to his dead lover's favorite spot to express his undying love — display the diversity of individual experiences with AIDS. The recurring episodes of Leland Moss' one-sided phone conversations with his friend Arnold back in New York and the changing pajama party segments of Doug Holsclaw's "It's My Party..." as well as many other scenes, embody the shifts in personal awareness

Continued on page 11



A scene from "The AIDS Show: Artists Involved with Death and Survival"

Michael Scholz

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Two of the works featured in the auction are pictured here: a portrait of theater director Peter Sellars, by Kelly Wise, and a drawing by David Hockney entitled "Joe with David Harte." The works of Salvador Dali, Corita, Andy Warhol, and Robert Mapplethorpe, among others, will also be included.

All art works gathered for the auction will be on public display at the Federal Reserve Bank Building Art Gallery, 600 Atlantic Ave., from October 31 through November 5. The gallery is open from 10 a.m. to 4 p.m., weekdays. Tickets for ARTcetera '86 are available by sending a check for \$50 to ARTcetera '86, Box 1339, Boston, MA, 02117.



PETER SELLARS, BY KELLY WISE



APHA

Continued from page 3

In the end, an internally divided caucus produced and distributed a leaflet that discusses the impact of AIDS on people of color, in addition to other AIDS issues, and included a contact number for NMAC. Dobrow also made mention of the disproportionate numbers of people of color with AIDS.

Herbert, who stressed it is crucial to keep pushing the lesbian/gay caucus on this "fundamental" issue of racism, said the group will sponsor workshops dealing with racism in AIDS work at the next APHA meeting.

Other caucuses, including the Native American, Black, Latino and Asian caucuses were also approached for support of a speaker of color. According to Harris, while they were generally supportive, most of the caucuses were not fully aware of the threat of AIDS to people of color, pointing up sharply the need for a speaker on the topic at the session.

The National Minority AIDS Council, officially constituted as of its recent meeting here, will incorporate in Washington D.C. According to Harris, the group is applying to the National Institute of Mental Health (NIMH) for a grant to set up an office. Originally brought together by the NIMH to make recommendations to that body on program and policy issues of AIDS education and services in communities of color, the Las Vegas gathering was the third

Continued on page 11

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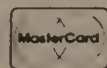
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Karen Thompson Talks about the Battle to Care for Her Lover: Coming Out to Save A Life

By Anne Phibbs

I remember well the first time I met Karen Thompson. She and her friend Kathy had just arrived in Boston from Minneapolis, ready for Karen's appearance at a fundraiser that evening, organized jointly by GCN and the Boston Self Help Center to support her legal battle to see her disabled lover, Sharon Kowalski. I also remember feeling burned out, wondering why I decided to take on another time-consuming project, especially during my summer. It wouldn't be until two days later, after tearfully hugging Karen and Kathy good-bye, that I would feel the full impact of their visit on me, and would become very glad we had brought Karen to Boston. The interview that follows took place on July 27 of this year in the home of a friend. I wanted to capture, in her own words, the committed, determined, and deeply feeling Karen I had come to know, if only briefly. The end product is a discussion about coming out, finding a community, dealing with homophobia and disability prejudice, and trying to maintain a relationship through the most defeating of circumstances.

For those unfamiliar with Karen's situation, I offer a brief background (See GCN, Vol. 13 No. 4). Karen's lover of four years, Sharon Kowalski, was seriously injured in an automobile accident in November of 1983. Although Karen was allowed to see Sharon every day for almost two years after the accident, Sharon's parents, Donald and Della Kowalski, made those visits difficult by moving Sharon to a nursing home hours away from the couples' home in St. Cloud, Minnesota. In August, 1985, after becoming Sharon's legal guardian, Donald Kowalski effectively banned Karen from seeing or communicating with her lover. Since that time Karen has worked tirelessly through the legal system to gain access to Sharon. Although faced with numerous defeats in the Minnesota State Court system, Karen has vowed to take her fight to the federal courts next. In the meantime, Sharon remains in a nursing home instead of a rehabilitation hospital, where her condition is believed to be worsening.

I asked Karen to begin the interview by talking about her own coming out process and how her life has changed since the accident. "Sharon and I had been living together for four years prior to the accident," Karen began. "We definitely were lovers, but I had only acknowledged to myself that I had fallen in love with a human being with certain characteristics or qualities. I thought that if a man had had those same qualities, I could just as easily have fallen in love with him. So, I didn't think that falling in love with Sharon made me anything. I was really still in a stage of denial and was running from the truth."

"One week before the accident, Sharon and I had gone to a concert in Minneapolis, our first gay concert. Sharon had felt very good about going and about the gay community there and wanted to become more involved. She was growing towards coming out, but I was not there. That weekend Sharon looked at me and said 'Karen, I'm gay. When are we going to talk about this and admit who we are and quit hiding from it?' I still was unable to say I was gay. I was still at the stage of thinking maybe I was bisexual. I really didn't know what I was."

"When it got to the point where we were losing in the courts," Karen continued, "I realized we needed more support from groups like the Minnesota Civil Liberties Union and from handicapped rights groups. I knew that if I was to gain their support, I had to be willing to give all the facts of the case. That meant coming

out and being honest about Sharon's and my relationship. Before I did that, however, I knew I had to come to grips with who I was myself. I mean I almost came out nationally before I came out literally to myself, let alone my friends and family. So, I made some quick decisions and I did come out nationally. Then I had to catch up with all the in-between steps in that process of coming out. It has been a long, growing process, one that was kind of sped-up by the accident, and one that I maybe never would have gone through had it not been for the accident."

Karen also talked about the community she has found since coming out. She said, "I finally am starting to feel what Sharon felt — how it is to be with a group of women. It is an empowering feeling, a wonderful feeling. I never had felt that before. When people would tell me how great it was to be in a group of women, with other lesbians, I didn't understand what they were talking about. I do understand that now. And I need that now because this is a very draining, constantly stressful situation, living in constant tension and struggle. I could not make it without support, the support I get from other people."

Knowing that Karen struggles daily against the control Donald Kowalski has exerted over his daughter, I wanted to know what kind of support system she had created for herself. She responded with a frankness and depth I soon learned was characteristic of this newly out physical education professor. "I didn't need much of a support system prior to all this," Karen said. "I considered myself a very strong individual, someone who people came to for support. I was the person that my family members turned to and I had never really asked anyone for help. Then I fell in love with Sharon. I knew that I needed Sharon. She was probably the first person in my whole life who I have needed, and that's a real hard thing for a person like me to admit — that I love this woman and she is so much a part of me that without her I don't know if I can exist. I come from a non-touch family, a family that never really learned to say 'I love you.' Sharon taught me how neat it is to be close to someone and to physically touch someone, not even in a sexual way, but just to be close. She taught me, a true workaholic, how to really live. She taught me what it was to have fun and play, to relax and slow down enough to see so many other things around me. Then to have something like this happen."

"In the beginning," Karen went on, "I still thought I could do it by myself. I would take care of Sharon. I soon learned how hard it was going to be, the physical drain of washing someone and getting them dressed every day. So I soon learned how to need, how to work with other people. And from there I learned that we need other people in terms of power, that I wasn't strong enough to create change by myself. I realized I needed more people power and more political power. I also came to understand that I couldn't carry this struggle alone on a personal level, either. I began to realize that I was breaking under all the pressure. I had always thought that if I had the mind, I could do anything I wanted — pay the price and I could be, or do, anything at all. And yet Sharon's still in that institution and I want her home. So, I knew that I needed to get something from somewhere in order to keep going. And I have that. My support, the people in St. Cloud, have been coming out of the woodwork. There are many more gay and lesbian people in St. Cloud than I ever dreamed, and they offer emotional as well as financial support. There are also groups in Min-



neapolis, California, Boston, and Washington, D.C. It blows me away to think that there are people all over the country who are willing to spend this much time and effort on something for someone they don't even know." At this point I suggested to Karen that perhaps her and Sharon's struggle to be together represents our collective struggle as lesbians and gay men to be together despite all the fear and hatred. Maybe people are so willing to give because these two women were fighting the battle we know we all might be forced into someday. On some level, I told Karen, you are fighting for all of us, and that is why we are behind you.

Finishing up her thoughts about her support system, Karen told me, "I've changed, I will never be able to go back to being that person. Now I have felt the power that there is in being part of a group. I understand the importance of networking. When I get Sharon home I know there are causes that I will have to keep working on. It's a complete circuit."

I told Karen I was curious about the different communities that are affected by her struggle to be with Sharon. I asked if she felt she had reached mostly lesbians, or both lesbians and gay men. I also asked if the disabled community had been supportive of her efforts. Karen responded, "I feel that definitely I have received much more support from the lesbian community than I have from the gay community, although many of the letters that have come in and the checks have been from gay men. I would like to reach the men more because I think that probably they might find themselves in this situation more quickly than anyone else, with the AIDS issue. Sharon and I are not just a lesbian issue. Gay men need to be vitally concerned with how this case comes out because it is one that may have a direct impact on them immediately or in the near future." As for the disabled community, she said, "I have received support because anyone I've talked with has been appalled by the case and has felt that Sharon's disability rights are being violated. So, they have been supportive in that they think that something has to be done, but most of them don't want to do anything about it themselves."

Continuing with this idea, she said, "They [disabled rights groups] are afraid of the gay rights issue that is attached to my case. They think 'We can't afford to get involved in this; there are enough problems fighting for disability rights without becoming involved in this case.' Well, I see it the other way around. They can't afford to be picky. The fact is, this case will impact disability rights, and it is very possible that bad legal precedents will be set for the rights of the disabled. My and Sharon's case will impact them whether they want it to or not. It is certainly in these groups' best interest to help us avoid bad case law being set. It is also a mat-

One week before the accident, Sharon and I had gone to our first gay concert. Sharon was growing towards coming out, but I was still at the stage of thinking I was bisexual. That weekend she looked at me and said 'Karen, I'm gay. When are we going to admit who we are and quit hiding from it?'



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in the closet, as long
as we're segmented into
couples like Sharon and I
were, and as long as gay men
and lesbians keep split, then
we'll never gain any rights.***

complishing something. If I'm left with this 24 hours a day, it will take me under."

"Yes, I keep busy, very busy," Karen continued, "and I would rather be busy because when I'm given too much time by myself, it is very easy to get down and discouraged and depressed with this whole thing. I love Sharon and I miss Sharon. I need Sharon. What more can I say? I want her back home. That is my main goal in life right now — to get her back home and to see what kind of relationship Sharon and I can have. Someday we will have to accept some limits, maybe. I don't know. But until I know what they are, I want the right to find out. And I think we have a right to find out."

"So yes, I am up and down," Karen reiterated. "I am in a real down time right now. And I'm hurting. It has been a really long, hard haul. I try to keep myself, at times, emotionally distant so I can present the facts of the case as objectively as possible. But I am human, and I do break and splatter off the walls. I exist with a type of hurt I never knew could constantly be there. I'm an athlete and I've torn ligaments; I know pain, physical pain. You can live with that, and you know it is going to go away. This is a kind of pain that's been there for two and a half years, and it doesn't go away. It's there all the time, because the person you love isn't getting the care she needs. Then I wonder if it is my fault — if we weren't in a relationship, if it hadn't been for me, would Sharon be getting better care? You can put yourself through the wringer."

I asked Karen one last question: "What have you learned from your experience that you would want to share with the lesbian and gay community, the disabled community, and the disabled lesbians and gay men and their lovers?"

"Well," Karen said, "I've learned that we have to come out, that we are much more vulnerable in the closet than we are out. I believe that all human beings, not just gay men and lesbians, have got to come out to

ter of getting out there and reaching them. I would like to speak with more disability rights groups and have the opportunity to present the whole case, so they can get the impact of the whole story. And the same with the gay men; I would like to be able to go to places where I could reach more of them."

I admitted to Karen that, after having followed her and Sharon's story almost from the beginning, I had become increasingly curious about their relationship. Were they able to communicate in the 21 months between November of 1983 and July of 1985 when Karen was allowed access to Sharon? Were they able to carry on their relationship as lovers? Karen told me that she and Sharon did communicate, "all the time, in many different ways, using hand signals, writing, and an electric typewriter." As for my more personal question, Karen answered, "Those are issues that we can't even deal with yet in the courts. If I could ever gain guardianship or get a neutral, third party guardianship, then we could talk about moving Sharon home and about what are the needs of a disabled person. But I'm still not scared to talk about it — why can't I fight for the rights of a disabled person to have a significant relationship with another human being, an intimate relationship with another human being? Just because Sharon's disabled, does that mean she's quit feeling or needing things? My attorneys think I will be clobbered, that I'll be shot down with that type of information on the stand right now. But the idealist in me makes me feel that the disability rights groups should be able to fight for Sharon's rights to have a relationship. I mean if Sharon can type out to me, when she is asked 'What do you want to do right now?; What are you thinking right now?,' 'I want to make love,' then she is not thinking like any six-year-old. And why can't she make love?"

I asked Karen about Donald Kowalski's charges that she would sexually abuse Sharon if allowed to visit her. "They [referring to the doctors Donald Kowalski has hired] have said that they are afraid there will be sexual abuse, but have not observed anything to prove that fear," Karen told me. But, I added, one doctor did claim that you would be most likely to sexually abuse Sharon because you were her lover. "Right," Karen said, "He said if there was a sexual relationship, I might be likely to sexually abuse. Keep in mind that Donald Kowalski, his lawyer and his doctors have refused to acknowledge that there was a sexual, committed relationship. So, they are saying that *in case* there was a relationship, we had better keep Karen away from Sharon. That's the logic of our medical profession. Never mind the fact that over 90 percent of sexual abuse is perpetrated by heterosexual men, and I am a lesbian. If Sharon wants something and is asking for something and I give that to her, I can't believe that

***Just because Sharon's disabled, does that mean
she's quit feeling or needing things? I mean if Sharon can
type out to me, when asked 'What do you want to do
right now?,' 'I want to make love,' then she
is not thinking like any six-year-old.
And why can't she make love?***

that is sexual abuse. Is it sexual abuse, also, if I reassure the person I love most in this world that I still love her, and I still can touch her and I still want her in every way? Is that sexual abuse? You know, that's a horrible thing to have thrown at you."

Talking with Karen that afternoon, after she had just shown to a group of women a videotape she had made of Sharon and her doing therapy together, impressed upon me how strong and unwavering her love and commitment was to Sharon. I couldn't help imagining how painful it would be if suddenly I couldn't talk or see my lover, Deb, anymore. How did Karen get through each day? How did she manage to have so much energy in the face of court battles, a full-time teaching job, and a speaking tour that took her from San Francisco to Boston in the space of a month? I knew she had developed a strong group of friends — I had watched her friend Kathy from Duluth accompany her to every engagement she had in Boston, sitting attentively as she listened to Karen and Sharon's story one more time. But did Karen get discouraged, ever? Too hurt to keep going? I asked, "How are you doing emotionally with all this? Do you get down? Do you have to take time off? Do you find that part of the reason you work so hard and are going so fast is that it keeps you from feeling the depths of missing Sharon and not being able to see her for a whole year?"

Karen confirmed my intuition, "I am up and down," she said. "In public I try to stay pretty much up; but you slip into a role and you play a role. Now that role is me the teacher. I mean it's very close to who I really am so that it's not too much of a strain to play that role. The fact that I'm slipping into a role that was me and a role that I was very comfortable with is somewhat healthy for me because it gets me away from the case part of the time. I can go to school, and I can slip into a role, and I can get away from this and forget for a while, and I can feel successful and feel like I'm ac-

their loved ones as to who they would want making decisions for them if anything happened to them. We are all just a split second away from becoming Sharon Kowalski, and it could happen to any of us at any time. In coming out I think that we can stand up and fight for our rights. As long as we're in the closet, as long as we're segmented into couples like Sharon and I were, and as long as the gay men and lesbians keep split, then we will never gain any rights.

"The second step is to legally protect ourselves. It is imperative that everybody, whoever they are, especially gay male and lesbian couples and heterosexual couples living together unmarried, draw up legal papers and wills. We need to completely protect ourselves as much as we can as to what our desires and our wishes are and who we want to make decisions for us. That could protect and prevent something like this that has happened to Sharon and I from happening to other people."

Send contributions to help Karen Thompson with her legal battle to: The Minnesota Society for Personal Liberties, c/o Suzanne Born, 3436 Holmes Ave., Minneapolis, MN 55408.

For more information on sex and disability, send for "Different Abilities, Same Queer Pleasures," by Nancy A.F. Langer in GCN's Vol.11, No.21. Please enclose \$1 for copying and mailing costs. (GCN, "Different Abilities Reprint," 167 Tremont St., Boston MA 02111.)

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'Martian' Refutes Court's Logic

By John Maddux

I have an acquaintance who happens to live on the planet Mars. Since he is fond of observing life in these United States, I invited him down to spend the weekend with us. He had a lot of questions to ask me about us, and I fear I did less than well with fielding some of them. His question, for example, about the reasoning behind a recent Supreme Court ruling, the one upholding laws that "outlaw" certain kinds of sexual behavior, even though indulged in private by consenting adults, was a tough one.

"How," he asked, "did such a

thing come to be considered a crime? Is it violating anyone's rights? And what about a law in Texas, which also criminalizes the same kind of sexual activity, but only for people of the same sex.

"Well," I offered, "such activity may not be violating anybody's rights exactly, but some people consider certain sexual behavior to be a threat to the moral well-being of our country, and contend that therefore it should be outlawed. As for the same activity between members of the same sex, that is somehow considered to be even more of a threat. The judges, in fact, who upheld the Texas law, said they based their decision on the precedent of 700 years of moral judgment."

My friend said that words like "moral judgment" sounded like rather vague language to be using when deciding about people's rights. "I think part of your confusion here stems from an ambiguous use of the word 'moral,'" he said. "Your dictionary gives one meaning of it as principles of right conduct; it gives another as meaning the prevailing customs of a particular time. As you must know, the customs of a time can be anything but moral. Your custom of slavery, for one, while it might have been accepted conduct, was never 'right conduct.'"

"Similarly, what does the Constitution's not saying anything about a citizen's right to have sex in private have anything to do with such a right? The Constitution al-

so says nothing about your rights to take a bath in private, or to darn your socks, or listen to Mantovani records. Does the mere lack of their not being mentioned mean they don't exist?"

"No. It's because the activity is considered a crime that we don't have a right to do it. Any more than we'd have a right to falsify our tax records in private. And certain sexual behavior is criminal because it's considered immoral."

— that it also says that a woman who lies to her husband about being a virgin should be stoned to death?

— that consulting mediums and fortunetellers is a 'defilement'? And 'Should anyone turn to mediums and fortunetellers and follow their wanton ways, I will turn against such a one and cut him off from his people.' (Yet, is private, consensual fortunetelling between adults outlawed in your

The Book of Leviticus (that calls homosexuality loathsome) also says: 'All the creatures that swarm on the ground are loathsome and shall not be eaten?'

"Howso?," my friend asked. "On what moral grounds, and by that I mean by what unchanging, unchangeable moral standards is private, consensual adult sexual behavior to be deemed immoral?"

"Do you outlaw it because the Bible condemns it as 'loathsome'? Aside from the questionableness of using Biblical customs for making legal decisions, don't you know that the Book of Leviticus (that calls homosexuality loathsome) also says: 'All the creatures that swarm on the ground are loathsome and shall not be eaten.'?"


country? I think not.)

"Now, while some of these activities, such as eating land-lubber insects or consulting seeing-eye fortune tellers, might be as distasteful to some people today as they were during Leviticus, don't you think it absurd, not to say dangerous, to equate such taste with 'morality?' And even if you are going to use Biblical passages as an under-pinning for your legal system, how in the name of morality can you justify the pick-and-choosey manner in which you apply those passages? How do you justify legislating against homosexuals, yet not against women who marry as non-virgins, or eat land-swarming insects?"

"Well, I'll admit our attitudes do seem to be a little

Continued on page 12

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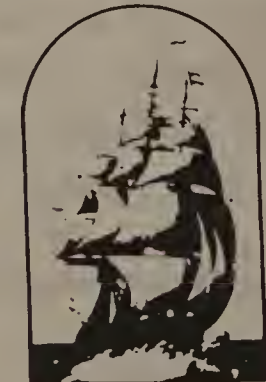
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(Reprinted from Real Paper, Best of Boston, Fall 1980)

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AIDS Theater Filmed for T.V.

Continued from page 6

caused by AIDS, while affirming the strength of humor and camp which often surrounds gay men's self-reflections. For example, one character living with AIDS in "It's My Party part II" rebounds from a group lip-sync of "Stop in the Name of Love" with his "sisters" to lament that the worst part of having AIDS is that no one is bitchy to him anymore.

These poignant moments — both funny and sad — are perhaps the most compelling in the documentary, for they illustrate the human impact of a tragedy which all too often in both the straight and gay media dissolves into the abstractions of numbers and medical jargon. However, these moments take on even greater significance when we consider that broadcast over public television, they can perhaps for the first time reach into the homes of straight America, demonstrating both the losses and the lessons of AIDS which gay men and lesbians have often been unable to convey to a homophobic public.

The interview with those involved with staging the show reiterate these costs and gains, allowing the performers and crew to speak directly of the personal

experience which informs their participation. From these testimonials, we begin to see not just the courage but also the wisdom which AIDS has called up in us. As Adair succinctly comments: "We hadn't known much about death [before AIDS]...now we are confronting our own...and comforting the dying."

The power of Adair and Epstein's documentary is that it never asks us to forget the pain which we have experienced and are experiencing, while it never ceases to remind us of — as Leland Moss remarks — "the strength we find in each other's commitment." Hopefully, as *The AIDS Show* is distributed nationally, it will do much to inspire others to affirm the lessons to be learned from an otherwise tragic and unexplainable loss of life.

For more information about *The AIDS Show* or for details of how

to rent the video write to: *The AIDS Show*, c/o Adair Films, 2051 3rd Street, San Francisco, CA 94107.



Donna Davis performs in "The AIDS Show."

Michael Schols

Foster Care

Continued from page 3

claiming a victory, members of the United Fruit Company, a gay man's affinity group, entertained the crowd with a song linking Dukakis and Jerry Falwell. "Just follow the bouncing foster kids," exclaimed one United Fruit member.

Singer Marcy Boyd performed a number of songs, parodying the foster care policy as well as the Supreme Court's recent anti-sodomy decision: "My body is nobody's body but mine. You run your own body, let me run mine."

Stephanie Poggi, a lesbian member of the Reproductive Rights National Network (R2N2), also addressed the crowd, urging lesbians and gay men to become involved in the fight against Question #1 on the November ballot. Question #1 would amend the state constitution to allow the Legis-

lature to end Medicaid funding of abortion. Arguing that "It is in our interests to fight all attempts to limit sexual freedom, including attempts to regulate abortion," Poggi encouraged demonstrators to join a rally and march against Question #1 to be held in Boston on October 18. The rally is co-sponsored by the GLDC and R2N2, along with Boston NOW, the Alliance Against Women's Oppression, and Mobilization for Survival.

APHA

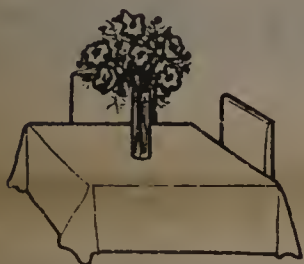
Continued from page 7

meeting of the Council. "I'm real excited about the Council coming together," said Offutt. "At the federal and local grassroots level, its work is very vital."

— filed from Boston

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Women Make Activist Art



Sue Dorfman

BOSTON — "Women's Work," a multi-media art event devoted to political works by women artists, opens at Femme Core Space, Friday, October 24, at 8 p.m. Pictured above is Ramona Agro-Zirn, a painter whose canvas on rape is included in the exhibit.

A mixture of visual art, performance, poetry, music, slides and video, the show represents the efforts of a diverse group of women addressing a variety of political concerns: violence against women, South African and Central American issues, consumerism, anti-militarism and more. The works deal with overtly political content in bold, confrontational ways, shunning the oblique and mysterious in favor of more accessible approaches to their subject matter.

Femme Core Space is a collectively-run gallery/theater space which presents non-sexist and politicized art and entertainment. The gallery is located at 464 Harrison Ave., at Thayer St. in the South End, near Dover Station on the Orange Line. Gallery hours for the visual art are Saturday and Sunday, October 25 and 26, afternoons till 6 p.m.. For more information or carpooling, call 350-7598 or 734-9348.

'Martian'

Continued from page 10

hypocritical."

"A little!"

"Well, people are frightened of what they don't know. A lot of parents, for instance, are afraid that gay teachers will try to molest the children they come in contact with. Or try to 'turn them into' homosexuals."

"So because some people have irrational fears you take away the rights of the people they fear? Why not instead try to educate these people?"

"If I were a human heterosexual parent, I certainly wouldn't want homosexuality for my child, not because of any moral question involved — there is none — but because of the horrifying way in which you treat them."

"You scream that gay people are destroying the 'sanctity of the family.' A vague charge, at best, whereas one of the family's principal enemies is wife-beating, a primarily heterosexual phenomenon. Yet, do you speak of the 'heterosexuals' out to destroy the sanctity of the family? And child abuse? Certainly a popular pastime of heterosexuals, yet your Anita Bryants scream save the children from the homosexuals."

"And, speaking of Miss Bryant, did not she herself take part in a ceremony that surely undermines the 'sanctity of the family' far more than could ever men or women making love with one another? I refer to that dehuman-

izing ritual called a beauty pageant, wherein a group of scantily-clad women parade themselves up and down a runway like so many pieces of meat, to be judged on their 'beauty, talent and chest measurement'?"

"You seem to brush aside such inconsistencies in your behavior, perhaps for fear of hypocrisy rearing its ugly head. You take refuge behind a fortress built on inflammatory and fuzzy-minded sentiments like Save Our Children. You strengthen your fortress by propping up selected passages of the Bible, (while ignoring others, such as 'judge not, lest ye be judged'). Then, to shove the bolt home and hope to sleep a little more peacefully, you get your courts to make it legal."

"Now, I ask you, wouldn't things hum along a lot more smoothly for you people if you would just accept that, along with the many noble qualities you possess, you also possess a tendency to dump on one another? To persecute and oppress? To deny people their basic human rights? (Yes, Virginia, people do try to deny others their rights. Why do you think wiser heads saw the need to make a Bill of them?)"

"What you should do about this tendency of yours, I don't know," my friend said. "But if I were you I'd find some other way of exorcising it than by writing it into my nation's laws."

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eves. (14)

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(1) leads on large spaces (20,000+
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ville, that the Community Building
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tion for Survival, Boston Women's
Health Collective, Haymarket Peoples'
Fund, and others) could look into buy-
ing, but probably not within a year; and
(2) leads on smaller spaces (2000+
sq.ft.) that GCN could rent for a year or
so while the coalition possiblity is ex-
plored.

The space must be near public trans-
portation and in a reasonably safe
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140, 580 Castro St. SF, CA, 94114.
(V14.15)

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teens, and ways it can be stopped. 1 yr
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printing) to: Project TRUTH/Free Will,
PO Box 244, Paramus, NJ 07653-0244.
(14.9)

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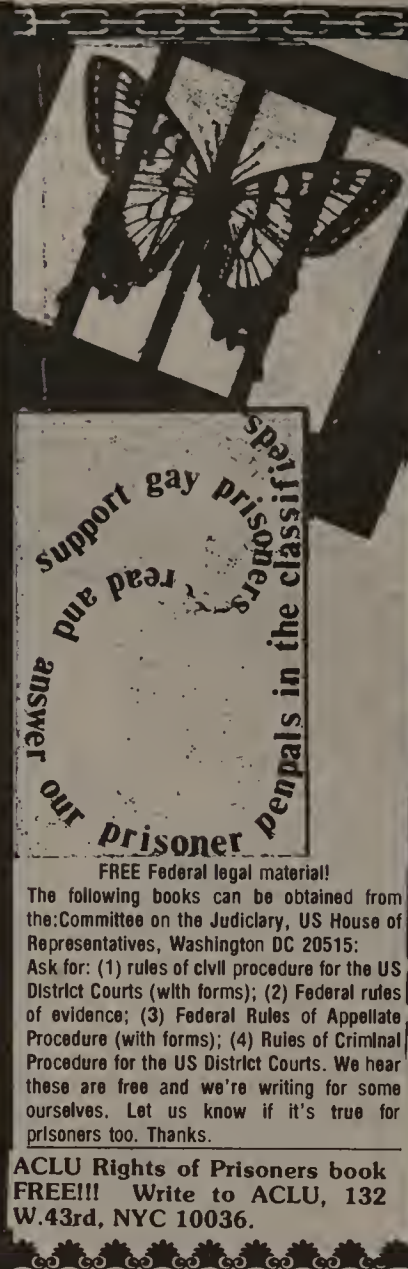
Am Tikva welcomes you. Activities in-
clude religious observances, potluck
dinners, discussions, folk dancing, etc.
For events, check GCN calendar. Call
(617) 782-8894 or write PO Box 11, Cam-
bridge, MA 02238. (V14.35)

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Jones St. NO 8418, S.F. CA 94102 or PO
Box 174, New York, New York 10018.
(V14.23)

CONCORD MEN'S GROUP

A support group in Central N.H. for Gay
and Bi-sexual men on Fri. at 7:30 pm.
For more info, call Gay Info-line of N.H.
at (603) 753-9533. (V14.18)



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Mike/FR, Box 331, Boston MA
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ings, sexy stories and poems for the
next issue (sometime next year). No
penpal ads, because we only come
out once a year.)



I have the 'SPANKING SICKNESS' (I
like to spank and get spanked!) I like
tight clothing and colored briefs, but
not hard core adult sex because of
being attacked while in prison.
Please help me sort out this confus-
ing situation. (I can't write to others in
prison) Raymond R. DOERFER, MCF
128143, 2400 S. Sheridan, Muskegon
MI 49442.

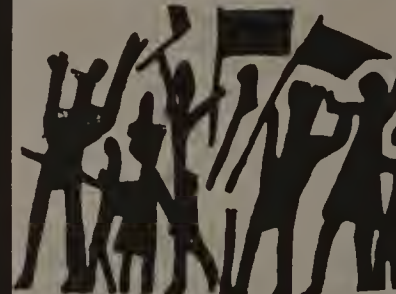
Strict vegetarian, butch, looking to
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won't regret writing this sincere LEO!
Eddie CARRERAS, 79A3268, 135
State St, Auburn NY 13024.

I'm from Des Moines, enjoy swim-
ming, racquetball, backgammon, all
types of music, good movies and
novels; looking for correspondence
and friendship. David D. FERRAND,
05758-029, Black Canyon Stage I, Box
1700 Mojave Unit, Phoenix AZ 85029

I could be the man that you've been
looking for! Gay man seeking rela-
tionship-oriented people. I enjoy
sports, music, dancing and romanc-
ing and WILL answer all. James
BAYT, C-18132, Box 1902-A,
Tehachapi CA 93561

Gay man would very much like to hear
from other gays and bi's on the out-
side. I hope I can be what you are
looking for, open and fun. Mark MUR-
PHY, Box 9561, Wilmington DE 19809.

I'm into camping, cars, broadcasting
and many other interesting things. I
seek a sincere person around 18 or 19
yrs old. Due for release in Aug 87.
Hugh HAMMILL, 8 Production Way,
Avenel NJ 07001.



What's wrong with me? Does not any
one out there really care? I need love
and help too (just like all of you!); as
well as understanding. Is it so wrong
to ask for a few stamps and cigarette
funds (when there's no way to get
them other than by asking; you think
they give jobs that pay \$ to all
prisoners?! Please help a gay brother
or sister out from time to time. Me, for
example! Everett R. LOHRBACK, Box
2, 17684, Lansing KS 66043.

Gay male wishes to correspond with
others. Age and color not important.
Looking for realness. Donny
SHEPARD, 183-787, Box 45699,
Lucasville OH 45699.

Vegetarian, bodybuilder, likes
reading, playing chess, watching
sports and most of all meeting good
people. George CLAYTON, 145-587,
Box 45699, Lucasville OH 45699

Very emotional, understanding gay
man, very proud to be gay, love cook-
ing. Would like to hear from someone
for friendship. (Can't write to other
prisoners.) William JENKINS,
180-430, Box 45699, Lucasville OH
45699.

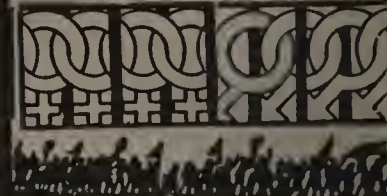


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I would like to be placed on your list for pen-
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WILSON, 160116-573, Box 8540, Pembroke
Pines FL 33024.



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has been sitting pretty with a BOX
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Herstory Archives but now they're
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If you or your group would like to
donate an old dictionary or 2, or
some money to buy used or cheap
ones, PLEASE DO!!! (Thanks!)



GWM, 33, would love to hear from GM, TV,
TS, Bi; in jail awaiting trial; not much body
hair, 7" of hot throbbing blood lilled flesh; I'm
cut and very clean; love to give and get head
and love to butt fuck; no head games please.
Send SASE for fast reply. Tommy BLANKEN-
SHIP, Wayne Cty Jail, 201 W. North St.,
Wooster OH 44691.

I'm interested in corresponding with gays and
lesbians. I hope they wouldn't mind writing to
me. I'm lonely in need of someone to write to: I
do understand that if they chose to not write
then that's OK but, understand someone is
lonely and likes to meet people through
writing. Right now I'm in prison. I guess that
turns them off, but if you can help me I shou-
nuff Thank You. Later, Lon. Raleigh Lon
LAWRENCE, Box 1027, 102928, Marion VA
24354.

Please send me the list of questions from
Amnesty International and please put me on
your list for receiving GCN. It helps. Also I am
in need to be needed. No hangups. Like the
usual range of things, feel free to discuss
anything. Can't get mail from other prisoners.
Hope you find a place to move the GCN without
many problems. Billy BAUCOM, 717555, Box
121, PO Box 158, Lowell FL 32663

Please send me some flesh books and
something about the 12 signs of the Zodiac
and what kind of sexy men go for a man with
the Zodiac sign of Capricorn. A very lonely
male who wants someone to love and for so-
meone to love him. Kim M. MARK, 206094,
Box 316, Ft Madison IA 52627

I wish to meet new friends whom will not hold
my being in here against me. As all ex-
prisoners are not what society wants to believe
or are led to believe. I enjoy music, art, out-
door life, listening and caring — to mention a
few. Ken UNOERWOOD, 32362, Box 2, Lans-
ing KS 66043.



CALENDAR

October 8 to November 8

18 saturday

Boston — The Body Project, a presentation of art. Mobius, 354 Congress St. 7PM. \$4-6. Also Sat. Discussion of show, Sun., 7PM. Info: 542-7416.

Boston — 5th Anniversary New England Human Rights Campaign dinner. Park Plaza Hotel. Speakers: Eleanor Smeal & Laurence Tribe. \$150. Info: HRCF, 264 Beacon St., 3rd Floor.

Boston — Ronnie Gilbert in concert. Jordan Hall. To benefit Oxfam America-Nicaragua Emergency Appeal. Info: 552-3781 or 491-4290.

Boston — The Gaylaxians social get-together for gay people interested in sci-fi & fantasy literature & media. 8PM. Info: The Gaylaxians, PO Box 1051, Back Bay Annex, Boston 02117.

Boston — March to Defeat the Anti-Abortion Amendment. Copley Plaza, 11:30AM. Rally at Government Center, 1PM. Info: 782-1056.

Cambridge — "A People United," a chronicle of Black activism in Boston. YWCA, 7 Temple St. 7:30PM. \$3. Through Sunday. Info: 625-9279.

19 sunday

Boston — "The Role of Women in the Peace and Justice Movement," by Leslie Cagan. Community Church of Boston, 565 Boylston St. 11AM. Childcare available.

Jamaica Plain — Lesbian & Gay Neighbors potluck dinner with a halloween twist. First Church Hall. 4-7PM. Bring a harvest dish to share & a non-alcoholic beverage. Wear a mask, if you'd like. Info: 522-3894.

Cambridge — Cambridge lesbian potluck brunch. 11AM. Info: 491-3789.

Cambridge — Feminist poetry reading with Patricia Roth Schwartz and Susanna J. Sturgis. Old Cambridge Baptist Church, 1151 Mass. Ave. 2PM. \$2. Public welcome.

Cambridge — Women volunteers needed for construction project in Nicaragua in Spring/Summer of '87. CASA, 1151 Mass. Ave., Old Cambridge Baptist Church. 11AM. Info: Ellen, 628-3754.

Cambridge — Meeting of Black & White Men Together. Phillips Brooks House, Harvard Yard. 2:30-5PM. Annual election of officers, 1-2:30PM.

Jamaica Plain — Disabled Lesbians discussion. 1-3PM. Wheelchair accessible. Not signed. New women welcome. Info: 524-1890.

20 monday

Boston — Boston Lesbian & Gay Political Alliance Endorsement Meeting. UMass/Boston, Rm. 222. 7PM. Endorsement for state wide offices and referenda questions will be made. Info: 436-5944 or 437-5870.

21 tuesday

Boston — AIDS Healing Service. Church of the Covenant, 67 Newbury St. 7:30PM.

22 wednesday

Boston — Organizational meeting to help work on march & rally to repeal the sodomy laws. Piemonte Room, City Hall, 7:30PM. Meets every Wednesday. Info: 354-6828.

Boston — "A . . . My Name is Alice," a musical revue. Next Move Theatre, One Boylston Place. \$15. Unlimited engagement. Info: 423-5572.



Leslie Cagan, 19 sunday

Boston — Gay & Lesbian Artists weekly meeting. Mass. College of Art, Gym Bldg., Rm. 306. 12:30-2PM.

23 thursday

Cambridge — Women in Japan: Feminists and Peace Activists, a slide show presentation by Tova Green and Pam Chamberlain. New Words Bookstore, 186 Hampshire St. 7:30-9PM.

Cambridge — Gays at MIT ice cream social. GAMIT Lounge. 8PM. Info: 253-5440.

24 friday

Boston — Women's Work, a multi-media art event devoted to political works by women artists. Femme Core Space, 464 Harrison Ave. 8PM. \$2. Exhibit open Saturday & Sunday. Info: 350-7598 or 734-9348.

Randolph — Halloween Costume Ball given by Gay Professional Women. Randolph Country Club. 8PM. \$5 non-members. Prizes optional. All women event. Info: Christine Burton, 328-5685.

Cambridge — Desaparecido, a lecture by Alicia Partnoy about her experience in an Argentinian concentration camp. Old Cambridge Baptist Church, 1151 Mass. Ave. 7:30PM. \$1. Info: 661-3567.

Boston — BAGLY Halloween Party for youth 22 and under. Applachian Mtn. Club. 3 Joy St. 8-12PM. Free. Info: 497-8282, evenings.

25 saturday

Boston — Lesbian & Gay Alumni of B.U. join the homecoming parade. Meet in room 7, Student Center, 775 Commonwealth Ave. 11AM. Info: 353-9808.

Hyannis — Conference, "Coping with AIDS," for gay men & their friends. Cape Cod Community College. Info: AAC, 1-800-235-2331 or 437-6200 in Boston.

Cambridge — The Couples Game—How Well Do You Know Each Other?, a discussion for lesbian couples only. Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$1. Info: 661-3633.

Dorchester — Halloween Party sponsored by the Dorchester GALA. Whiton Hall on Center St., Codman Square. 8PM-2AM. \$5. Bring food. Cash bar available.

26 sunday

Brookline — Potluck for Brookline/Allston/Brighton lesbians. 6PM. Info: 232-7477.

Springfield — AIDS Awareness service. Metropolitan Community Church, c/o UUC, 245 Porter Lake Drive. 7PM. Info: 536-5557.

Jamaica Plain — Brunch with lesbian & gay neighbors at Doyle's. 11AM. Newcomers welcome. Info: 522-6090.

Cambridge — Reading by Rosario Morales & Leslea Newman from their new books. New Words Bookstore, 186 Hampshire St. 3-5PM.

Cambridge — Cambridge neighborhood GALA potluck. 6PM. Info: Daniella, 497-0911 or David, 497-6197.

29 wednesday

Bridgewater — South Shore Gay & Lesbian Alliance social get-together. Info: 293-7906 or 293-5183.

Cambridge — Boston Bisexual Men's Network general meeting. Old Cambridge Baptist Church, enter red side door. 7:30PM. Info: P.O. Box 1645, Cambridge 02238.

Boston — Filmmaker Rosa von Praunhelm introduces his *Horror Vacui*. Institute of Contemporary Art. 7:30PM. \$4, \$3 members. Film showings through 11/9. Info: 266-5152.

30 thursday

Springfield — Open meeting of Western Mass Parents & Friends of Lesbian & Gay Children. YWCA, 137 Chestnut St. 7:30PM. Info: 732-0677.

Boston — Men's groups forming: fatherhood; men's relationships; intimacy & support. Boston Men's Center, 59 Bay State Rd. Info: 247-4056 or 965-9833.



Horror Vacui, 29 saturday

31 friday

Boston — Saints Halloween Party. Clarendon St. YWCA. \$5. Cash bar.

Boston — Lesbian/Gay Halloween Ball to benefit AIDS Research. Marriot Long Wharf. 8PM. \$10 Cash bar. Info: 277-0425.

1 saturday

Boston — Workshop: "The Dancing Wheel, a creative approach to astrology." 10AM-3PM. For women. Info: Helen Horgan, 354-0553.

Boston — "Unite for Peace, Jobs & Justice," march and rally. Copley Sq., 11AM march. Boston Common, 1PM, rally. Info: 492-2284 or 497-7142.

Boston — Halloween potluck with D.O.B. 156 Warren Ave. 7:30PM. \$3 donation. Bring dish & costume. All women welcome. Info: 661-3633.

Somerville — Lesbian Videos: "The Families We Choose" & "Making It Last." Somerville Community Access, Union Sq. 8:30PM. \$4. Also showing Sun. at 7 & 8PM. Wheelchair accessible. ASL interpreted Sun. only.

2 sunday

Boston — Community Recognition Dinner sponsored by the Boston Lesbian & Gay Political Alliance. China Pearl Restaurant, 9 Tyler St., Chinatown. 6:30PM, cocktails, 7:30PM, dinner. Info: 436-5944 or 232-2108.

8 saturday

Cambridge — Halloween Dance benefit for GCN & Nicaragua material aid. Sanchin Karate, 595 Mass. Ave., Central Sq. 4th fl. walk-up. Soft sole shoes only please. 9PM-2AM. \$5. Info: 426-4469, (TTY) 426-0332.

The Flames. Written by Jeff Black and John Michael Barrett. Music and lyrics by Cheryl Hoenemeyer. Additional lyrics and music by John Michael Barrett. Directed by David Hough. Musical direction and piano accompaniment by Michael Testa. Set and lighting design by John van der Meer. With Gary Powers, Michael Charles Smith, Anne Jenness, Edward R. Sorrell, Craig Carter, Paul Everett, and Melinda Walker. Presented by the Triangle Theater at the Paramount Penthouse through October 25.

In the beginning were the Boswell Sisters, the Andrew Sisters, the Dolly Sisters, the Gay Sisters, Sister and the Sisters, and Sister Sledge. Now Triangle Theater is presenting a new musical comedy about the least sisterly of all the sister groups: *The Flames*.

Glorianna, Morganna and Fanny Flame were, we are told, world famous more than 20 years ago. Then on a fateful trip, back from a European tour, the boat sank and Fanny went down on it. ("Not surprising," remarks Glorianna during Act One, "she'd go down on anything that moved.") But Fanny's death was also surrounded in secrets and since that time Morganna (Anne Jenness) and Glorianna (Melinda Walker) have not spoken to one another.

Black and Barrett open their show in 1986 when Morganna is preparing for a comeback no matter what — and the whats are considerable. Because of a deathbed wish of Daryl DeMille (Edward R. Sorrell), her late manager, she is going to have to have her comeback with the sharp-tongued Glorianna and a plucky drag queen, Misty Morning, who may or may not be the son/daughter of Daryl. Meanwhile, it turns out that the only person who knows the secret of what happened the night of Fanny's death is Wilfred Channing (Paul Everett), Daryl's long-time companion, but not lover. And to round out the complications, Morganna's manager, Danny (Gary Powers) is being pressed — against his will — by an overly eager gay waiter, Justin (Michael Charles Smith), who is more than a little interested in *The Flames*.

A great deal of *The Flames* is very funny and enjoyable. Black and Barrett have a way with the one liner and the mean putdown, and the music and lyrics by Hoenemeyer are sophisticated and charming. The main problem with the play is that it is very short on coherence — oh, there's plenty of plot, but most of it sounds like it is being made up by the actors as they go along. (If the phrase "What happened on that fateful night the ship sank?" had been uttered one more time, the audience might have put the cast in a life raft and set them afloat.) No one would argue that comedy of this sort has to be plausible, but it must stick to its own inner logic or else it becomes all distraction.

But whatever problems *The Flames* has with its book, they are generally overcome, or at least overshadowed, by the talented and energetic cast. Anne Jenness and Melinda Walker are fine and funny as the quarrelling Flames, and Gary Powers and Michael Charles Smith add some umph and pizzazz to what could have been ingenue roles. And special mention should be made of Craig Carter as Misty Morgan — what begins as essentially a bad wig joke is fleshed out to a real and heartwarming person through his acting.

While *The Flames* is not about to set any stage on fire, Triangle Theater's production provides an enjoyable, and rousing evening out. Black, Barrett and Hoenemeyer have created a funny, tuneful show which, despite its lack of sense, contains a lot of laughs.

— Michael Bronski

Calendar compiled by Miranda Kolbe

GayCommunity News



Susan F. Fischmann

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